THE

BRIHADARANYAKA UPANISAD

WITH THE

COMMENTARY OF SRI MADHVÂCHÂRYA

CALLED ALSO

ANANDATIRTHA

TRANSLATED BY

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WITH THE ASSISTANCE OF

PANDIT RÂMÂKṢYA BHATTÂCHÂRYA, VIDYÂBHÛSANA,

PUBLISHED BY

THE PÂṆINI OFFICE, BHUVANEŚWARÎ ÂŚRAMA, BAHADURGANJ,

ALLAHABAD

PRINTED BY APURVA KRISHNA BOSE, AT THE INDIAN PRESS.

1916

[illegible]

INSCRIBED

TO

THE MEMORY OF

SRÎMATÎ JAGAT MOHINI

[*Died 26th October 1915*]

WHO ON THIS EARTH LED THE LIFE OF A BRAHMAVÂDINI
LIKE MAITREYÎ,

BY

HER SORROWING BROTHERS,

THE TRANSLATOR

AND

THE EDITOR OF THIS WORK.

INTRODUCTION.

This Upaniṣad, according to Sankara's interpretation, is well-known to the English reading public, through the translations of Roer and Max Müller, published in the Bibliotheca Indica and Sacred Books of the East Series, respectively. Its interpretation, according to Madhva, is, for the first time, presented herewith. He follows his well-known system of Cabalistic rendering of words where every letter of a word has a significant meaning of its own. Madhva was not singular in this. In Medieval India, the Tântrik writers had already given meaning to every letter of the alphabet, and had perfected a scheme of cryptography, in which their mantras were written. It is well-known that the Upaniṣads taught the Truth about the highest absolute Brahman as well as the gradation of Beings, from the lowest Jîva in the scale of evolution to the most perfected Logos of the system. The gradation of Ânandâs, given in this Upaniṣad, as well as in the Taitirîya, shows that it was taken for granted that this hierarchy, beginning from man and ending with Supreme Brahma, is a well recognised doctrine of the Indian Brahmavâdins. But, while the Upaniṣads had thus a meaning patent to all readers, they were called *rahasyam*, or secret teaching; and the question arises wherein consisted this secret teaching. Madhva has tried to explain some of the secrets of the mystic sayings of the Upaniṣads, and has shown some of the mahâvâkyas—if taken on their face value—give one meaning, but when they are rendered according to the letter value, they give different meanings altogether. What can be more clear than the three words, **सोऽहमस्मि**, "I am He,"—the sheet-anchor of the doctrine of the Adwaitins. But taken in the literal sense, this formula, so appropriated by the Adwaitins, really means that the God is alpha and omega (**अ** and **ह**)—**अहं**, the first and the last letter of the alphabet—and so, though the word **अहं** ordinarily means "I," yet mystically it is the name of God, who is the first and the last, and in whom is contained the whole universe. We give below, for the information of the curious reader, the secret meanings of these letters of the Sanskrit alphabet, according to an unpublished work, which has recently been printed by that well-known Sanskrit scholar, Mahamahopâdhyâya Pandit Âdityarâma Bhattâchârya, M.A. This is a small pamphlet of 12 pages, containing some 27 verses and explaining the fourteen Śiva Sûtras of Pâṇini. These Sûtras are the following:—

The first verse says that, at the end of his mystic dance, Lord Śiva, the

king of dancers, struck his ढक्का fourteen times, in order to give emancipation to Siddhas, like Sanaka and the rest, and thus he revealed the Śiva Sûtras. [Śiva Sûtras are auspicious Sûtras.] The ढक्का निनाद shows that the secret teaching is not impartible by words, but by musical notes.

The second verse shows that the anubandhas, at the end of each Sûtra, had been taught for the purpose of teaching meanings of धातु, verbal roots, and for forming pratyâhârâs, as done by Paṇini and others. With the third verse begins the real meaning of the letters. We reproduce some of the verses in original.

अकारो ब्रह्मरूपः स्यान्निर्गुणः सर्ववस्तुषु ।
चित्कलामिं समाश्रित्य जगद्रूप उणीश्वरः ॥३॥

The letter अ represents Brahma pervading every object and without any guṇas (निर्गुण). Taking the help of the intelligent principle represented by the letter इ, he assumes the form of the Creator of the world represented by the letter उ, and thus becomes सगुण, and is called ईश्वर, Īśvara.

अकारः सर्ववर्णाग्र्यः प्रकाशः परमेश्वरः ।
आद्यमन्त्येन संयोगादहमित्येव जायते ॥ ४ ॥

The letter अ is the foremost of all letters. It is [a symbol of] the luminious Supreme Lord Parameśvara. The word अहं, is formed by the combination of the first letter अ and the final letter ह, and thus (अहं), aham, is the name of God, and is also a symbol or Pratyâhâra, denoting every letter.

Thus these two verses show that Madhva's interpretation that अहं means God, is not unjustified.

The principal teacher of this Upaniṣad is Yâjñavalkya, and his doctrine of antaryâmin puruṣa—अन्तर्यामिन् पुरुष—is well-known. On many points this Upaniṣad agrees with the Chhândogya, such as the description of the two paths—devayâna and pitṛiyâna—and the passage of the Soul after death, and its rebirth or Mukti.

Madhva, again, combats in it the mâyâvâda view, and shows by quotations from the Mâdhyamikâ books, that the mâyâvâda of Śankara is nothing but the Śunyavâda of the Mâdhyamikâ School, and so the charge brought against Śankara that he is a crypto-Buddhist is perhaps justifiable.

At the end Madhva again asserts his divine mission, and he reiterates that he is an avatâra of Vâyu, being the third avatâra of the son of God, first being Hanumâna, second Bhima, and third he himself.

ALLAHABAD :
1st February, 1916.

S. C. VASU.

(Muṇḍaka Up. I. I. I.)

Though Vâyu is superior to all other Devas, yet he is subordinate to Viṣṇu. This is shown in this very Upaniṣad.

(Br. II. 2. 1) :—

Ayam Vâva Śisur Yo Yan Madhyamaḥ Prâṇaḥ.—

"This central Prâṇa (the chief Vâyu) is the Infant (the first born of God)."

(The words, Ayam, in the above sentence, etc., show that Vâyu is subordinate to Viṣṇu.)

In the next extract from the same Upaniṣad the super-excellence of Vâyu is again asserted .—

Tam Etah Sapta Kṣitaya Upa tiṣṭhante (Br. II. 2. 2).—

"The Seven Imperishables worship Him (Vâyu)."

So also in this third extract from the same Upaniṣad :—

Tadya Ema Akṣan Lohinyo Râjayas, Tâbhir Enam, Rudro Anvâyatto, Yach Chhuklam Tena Indraḥ (Br. II. 2. 2.)—

"Rudra worships him through the red arteries of the retina, Paryanya worships him through the waters of the eye."

(The author next gives two extracts from Smṛitis to prove the same proposition :—)

"Among the sacrifices, the Aśvamedha is the highest. Among the lights, the sun is the best. Among all bipeds, the Brâhmaṇa is the foremost, so among the Devas, Vâyu is the most exalted."

"Vâyu, the most terrible, with terrible voice, with mighty powers, is the life of all living beings. The renouncing of their bodies by all embodied beings, depends on the will of this Prâṇa, therefore, Vâyu is specially the Deva of all Devas."

(The author quotes another Vedic text to prove the superiority of Vâyu over other Devas (Ṛig Veda I. 156. 4.)

Tam Asya Râjâ Varuṇas Tam Aśvinâ तमस्य राजा वरुणस्तमश्विना
Kratum Sachanta Mârutasya Vedhasaḥ. क्रतुं सचन्त मारुतस्य वेधसः।
Dâdhâra Dakṣam Uttamam Aharvidam दाधार दक्षमुत्तममहर्विदं
Vrajan Cha Viṣṇuḥ Sakhivâñ Aporṇute. व्रजं च विष्णुः सखिवाँ अपोर्णुते ॥

"The Sovran Varuṇa and both the Aśvins wait on this, the will of him (Vâyu), who guides the Mârut host.

"Viṣṇu hath power supreme and might that finds the day, and with his Friend unbars the stable of the kine."

(In the next six extracts, the author shows that Viṣṇu is superior to Vâyu :—)

(1) Âtmata eṣa Prâṇo Jâyate—

"From the Âtman (Viṣṇu), this Vâyu is born."

(2) Yo Vâyau Tiṣṭhan Vâyor Antaro, etc., (Br. Up. III. 7. 8.)

"He who dwelling inside Vâyu, controls that Vâyu," etc.

(3) Devânâm Devatâ Vâyur, Vâyor Devo Janârdanaḥ—"Vâyu is the Deva of all Devas, while Janârdana (Viṣṇu) is God of Vâyu also."

(4) Sa Prâṇam Asrijata (Pr. Up. VI. 4.)—

"He created Vâyu."

(5) Prâṇât Śraddhâm—"Śraddha was created from Vâyu."

(6) Etasmâj Jâyate Prâṇah—"(Mu. Up. II. 1. 3.)"

"From Him (Viṣṇu) was born Vâyu."

Note.—This shows that Śraddhâ, the wife of Vâyu, came also from Prâṇa Vayu. This is an authority for our explaining the term 'Annam' in this Brâhmaṇa by Śraddhâ, and this is also the authority for establishing the superiority of Śraddhâ over other Devas, excepting of course Vâyu.

Note.—We have mentioned above that the three Lokas mean the three Intelligences, namely, Garuḍa, Śiva and Vâyu. And we have also said that Rudra is the support of Umâ and other Devas. While Brahmâ is the support of Rudra and the other Devas. While Brahmâ in his turn is supported by Viṣṇu. For these statements the author now gives the following authority :—)

Rudram Samâśritâ Devâ,
Rudro Brahmâṇam Âśritaḥ;
Brahmâ Mâm Âśrito Nityam
Nâham Kanchid Upâśritaḥ—

"All Devas are supported by Rudra, while Rudra is refuged in Brahmâ, Brahmâ is refuged in Me (Viṣṇu) always, but I am refuged in none."

All these authorities show the superiority of Viṣṇu; and they also show that this superiority of the various grades of higher Devas, over Devas of lower grades, consists in their possessing superior excellence.

(We have mentioned above that when Śrî is looked upon as a separate personality from Viṣṇu, then she is superior to all other Devas, yet she is always inferior to and controlled by Viṣṇu. For this, the author now gives the following authority :—)

"Refuged in the grace of Śrî, the great God Brahmâ resting on the lotus, praised the supreme Lord Hari, and so let us also praise that God Krisṇa."

MANTRA 19.

(Śâkalyà addressing Yâjñavalkya says "O Yâjañvalkya, because thou hast decried the Brâhmaṇas of the Kuru-Panchâlas, what Brahman

dost thou know?. I, know the quarters with deities and their abodes". The sentence "I know the quarters with their deitie and their abodes" looks very much like the words uttered by Śâkalya, for it is not separated from the preceding sentence. To remove this misconception, the author shows that this sentence is the utterance of Yâjñavalkya:—)

"Diso Veda Sa Devâh sa pratiṣṭhâḥ,—" "I know the quarters with their deities and their abodes." This sentence is the utterance of Yâjñavalkya.

(Now, in saying "I know the quarters," Yâjñavalkya does not expressly say that he knows Brahman. Śâkalya's question was, "Do you know Brahman?" The answer of Yâjñavalkya is, "I know the quarters with their deities and their abodes." Where does he say that he knows Brahman? To this, the author replies:—)

When Yâjñavalkya says he knows the abodes of the Devas, he implies thereby that he knows Brahman also; for, Brahman is the highest abode, wherein all the Devas rest, and so by using the word Sapratiṣṭhâḥ, he shows that he knows Brahman also. For, to know all things with their support, is to know Brahman. Therefore, this is an answer to the question, "Dost thou know Brahman?"

MANTRA 20.

(The author now explains the answer given by Yâjñavalkya to the further question of Śâkalya, when he says if thou knowest the Devas with their quarters and abodes, who is the Devas of East, etc. In fact, Śâkalya asks five questions about the five quarters—East, South, West, North, and Zenith. And the answers given by Yâjñavalkya about these are shown in the following table:—)

Quarters.	Devatâs.	Pratiṣṭhâ.	Pratiṣṭhâ.	Pratiṣṭhâ.	Pratiṣṭhâ.
East ...	Âditya ...	Chakṣuḥ (Manu) ...	Rûpâṇi (Indra)	...	Hṛidaya (Umâ)
South ...	Yama ...	Yajña (Aniruddha)	Dakṣiṇâ (Rati)	Śraddhâ (Kama)	Hṛidaya Do.
West ...	Varuṇa ...	Âpas (Moon) ...	Retas (Bṛihaspati)		Hṛidaya Do.
North ...	Soma (Moon)	Dikṣâḥ (Śatarûpa)	Satyam (Manu)	...	Hṛidayam Do.
Zeṇith ...	Agni ...	Vâk (Bṛihaspati)	...	...	Hṛidayam Do.

The author now explains the various words, Chakṣus, etc., used in the above.:—

Svayambhu Manu is denoted here by the term Chakṣus. He is the support of Âditya. The support of Chakṣus is the Lord of sight, whose nature is colour, namely, Indra, and, therefore, Rûpa denotes here Indra,

and this Indra supports Manu. While Indra in his turn is supported by Umâ, who is the essence of Buddhi, and who is denoted by the term Hṛidaya in the above list.

MANTRA 21.

Similarly, Yama, the Devatâ of the South, has for his support the Deva called Yajña, namely, Aniruddha (who is the presiding deity of Yajña and so the word Yajña here denotes Aniruddha). Similarly, Aniruddha is supported by the Goddess Rati, who is the presiding deity of Dakṣiṇâ and is, therefore, called Dakṣiṇâ. While Rati is supported in her turn by Śraddhâ which here means the God Kâma, for Kâma is, an embodiment of faith or Śraddhâ. Therefore, Śraddhâ here means Kâma. While this Kâma in his turn is supported by Umâ, denoted by the word Hṛidya, for this Umâ having the form of heart is even the support of Kâma.

MANTRA 22.

Varuṇa is said to be the presiding deity of the West.

Varuṇa is supported by Apas, or the Deva of water. Now, Apas means here Deva moon or Chandra, for moon governs waters always. This moon is the support of Varuṇa. In its turn, moon is supported by the Deva called Retas. The Deva Retas here means Bṛihaspati, because he is the essence of Retas. And he supports the God of Moon also; and of Bṛihaspati, Umâ again is the support.

Though Bṛihaspati is said here to be the support of Moon, while Śatrûpa has been mentioned below to be the support of Moon, yet there is no contradiction in this, because any one Deva can become the support of another, if he or she wishes it to be so. And thus she becomes the ruler of the quarter.

MANTRA 23.

Soma or Moon is said to be the ruler of the North, and he is supported by Dikṣâ, which means here Śatrûpa.

Note.—In the previous Mantra, Moon has been said to be supported by Retas or Bṛihaspati. Here he is said to be supported by Dikṣâ or Śatarûpa. There is, however, no contradiction in this, for any Deva may, by his mere will, become the support of another Deva.

This Śatarûpa is supported by Satya, which word here means Manu. For Manu has the form of Satya (or truth). While of this Manu even the same Goddess Umâ is the support, because she is the goddess of creation also always, like Manu.

MANTRA 24.

The Lord of Zenith is the Deva Agni. The support of Agni is Vâk, namely, Bṛihaspati, and of his Bṛihaspati, the goddess Umâ is the support,

who is denoted here by the word Hṛidaya. Thus Umâ is the ultimate support of all these deities of the quarters.

Note.—But Umâ is not the finality. She has five other devas above her, as will be shown later on.

MANTRA 25.

(The next question asked by Ṡâkalya is "Who is the support of Umâ?" But the answer to this question does not appear to be clearly found in the Brâhmaṇam. The answer, however, is to be inferred from the context of Mantras 26 and 25. The answer of Yâjñavalkya, as ordinarily understood, was:—"Yâjñavalkya said, O Ahallika, when you think the heart could be anywhere else away from us, if it were away from us, the dogs might eat it, or the birds tear it." The word *Asmat* used in this Mantra, does not mean here "I," but it means the Lord of the faculty of "I-ness," namely, Ṡiva, the husband of Umâ. So the Mantra really means "O Ahallika, when you think that the heart (Umâ) could be anywhere else away from Ṡiva (Asmat), if it were away from Ṡiva (Asmat) the dogs might eat all Jîvas, or the birds tear them." The author, therefore, explains it thus:—)

The support of Umâ is Rudra, whose form or nature consists in the faculty of making "I" (ego) and "Thou" (non-ego), namely, the faculty of making individuality. He has the nature of Ahankâra always. (This faculty of making ego and non-ego belongs to Rudra). The word 'Âtmâ' used in the next Mantra refers to Umâ, because her nature is of the essence of Buddhi, or, in other words, she is the presiding deity of Buddhi; while her husband, Ṡiva, is the presiding deity of Ahankâra. If the Deva Ṡiva were not the support of Umâ (denoted in the next Mantra by the word Âtmâ, because she is all-pervading, or Atatatvât), then there would have been no power in reasoning alone (Bodha Âtmikâh Ṡakti) of beings like men, etc., to protect their own bodies. Their own bodies being unprotected, men, etc., could have been eaten by dogs or torn to pieces by birds. Or the Buddhi Ṡakti or the power of reason, without the concsiousness of "I" (Ahankâra) behind it, would not have been sufficient to maintain our bodies, and, in that case, the bodies of all beings would have been devoured by dogs and vultures. Thus the Ahankâra or I-consciousness is behind or is the support of Buddhi or reason, and it is this I-consciousness that is at the root of self-preservation.

MANTRA 26 to 28.

(In this Mantra, various words, like Tvam, Âtmâ, Prâṇa, Apâna, Vyâna, Udâna, and Samâna, occur. They are now being explained by the Commentator:—)

In whom do Ṡiva and his wife, Umâ, (denoted by the terms Tvam

and Âtmâ in this Mantra) rest? To this question the answer given is, that both these Tvam and Âtman are supported by Prâṇa, namely, by Śeṣa the presiding deity of Prâṇa. This Śeṣa in his turn is supported by Apâna, namely, by the goddess Bhâratî, the presiding deity of Apâna. In her turn, this goddess Bhâratî, called Apâna, is supported by Vyâna or by Vâyu. The chief Vâyu is denoted here by the term Vyâna, because, etymologically, Vyâna is derived from two words, "Vi" meaning "Visiṣṭa" or, specifically, and Ana meaning the leader; so Vyâna means the highest leader. The chief Vâyu is called Vyâna, because he is the highest leader.

Vyâna in his turn is supported by Udâna, which word here means the goddess Śrî. Etymologically, Udâna is derived from two words "Ut" meaning 'upwards', and "Ana" to lead. She who leads the souls of the Muktas upwards, is called Udâna or Śrî.

Of this Udâna or the up-leader or Śrî, the support is the Lord God Hari himself. He is denoted here by the term Samâna. Because he is always the leader (Âna) along with him (Sama or Saha) of all others. The word Samâna is composed of three words—Sama+Â+Ana; and it means "He who leads her (Srî) always along with himself"

(In the Mantra, occur the words "Neti, Neti, Âtma". The word Âtma here denotes the Lord God Hari. The words Neti, Neti, are generally translated "not this, not this," but they really mean "not thus, not thus". In other words, the terms, 'Iti na' are equal to 'Evam na.' The author, therefore, explains these words thus:—)

He, the Supreme Lord Hari, is the leader of all, while the other Devas are leaders only of those who are inferior to them. Therefore, he is called Samâna or the "concurrent leader" of all. While the other Devas, Udâna, Vyâna, &c., are leaders subordinate to this Samâna or the Supreme Leader. This Samâna is not like Śrî; for Śrî is supported by the Lord Hari. But the Supreme Lord Hari is "Itina" "not thus," namely, not like Srî, because he is not dependent on any one else. Nor is he like Brahmâ and other Gods, nor is he ever bound like the Mukta Jîvas, for the very word Muktas, shows that they were bound at one time, and were liberated subsequently. Nor is he like any bound Jîva. Therefore, he is called "Iti na," "not thus"; namely Viṣṇu is not like Brahmâ &c., nor like any bound soul, nor like any liberated soul. This Lord of all Lords is not thus. It follows, therefore, that He can have no similarity or comparison with any insentient object, when even the highest sentient beings, like Śrî, Brahmá, &c., cannot be compared with him.

All sentient beings are either touched by misery or untouched by misery. All Jîvas fall into these two categories. Śrî belongs to the first

class, namely, Śrî, from the very eternity, is never touched by misery. Muktas belong to the second class, because at one time they were touched by misery. But the Lord does not belong to any one of these two classes; and so the double repetition of Iti na 'not thus,' iti na 'not thus'.

(In the Mantra this Âtman is described as "Agrihyo nahigrihyate, (2) Aśiryo Nahi Śiryate (3) Asango Nahi Sajjyate (4) Asito Na Vyathate, Na Ṛisyati. These words are generally translated—"He is incomprehensible, for he cannot be (is not) comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself, unfettered, he does not suffer, he does not fail." The author now explains these words:—)

This Lord Hari is Aggrâhya, because He cannot be *fully* comprehended, anywhere, by anyone, at any time. In other words, He is incapable of being wholly grasped.

He is Asîrrya or incapable of wearing out. He is Asanga or He never comes in contact with anything foul, that is, He is not bismirched by contact with any sinful object. (He is like light, which, though it falls on all good and bad objects, yet is not tainted by such contact). He is not Sitah or bound, therefore, he is called Asita or free from bondage. He is Na Ṛisyati, namely, He never fails.

He is said to be incomprehensible (Aggrâhya), because he is not entirely comprehended by anyone, at any time or place.

(Now it might be objected that the same explanation might apply to other words also, namely, when it is said that He is Asîrya or incapable of wearing out, it may mean he is incapable of wearing out entirely, but he may wear out partially, and so on. The author answers this objection thus:—)

He does not wear out even in the slightest degree, either by any cause or by any effect.

(In the Mantra the words, Navyathate, Na Ṛisyati, are used in the present tense. One may say that this negation may apply only to the present time, the Lord does not suffer *now*, the Lord does not fail *now*, but He might have suffered or failed in the past, or he may suffer or fail in some future time. To this, the author answers:—)

The Lord of the world (Jagannâtha) is not tainted by any sins (though he dwells among the sinners, He is not besmirched by any body, by any faults that may exist in him. Neither in the past, nor in the future, there ever was or will be, any bondage of the Lord. He was not and will not be ever subject to misery. Destruction never comes to Him, nor does any misery. Though others can never comprehend

Him in His entirely, yet He comprehends everyone, fully, within His cognisance.

[But Devas like Śrî, Vâyu, &c., are also imperishable (Aśîrya, &c.,) and so these epithets—'imperishable,' 'unattached,' 'unfettered,' &c., are not peculiar to the Lord alone. To this, the author replies :—]

The qualities of imperishableness, &c., belonging to any other Devas are not inherent in them ; but they acquire these qualities through the grace of the Supreme Lord. Therefore, everything else is extremely different from the Lord, and distinct from Him, and consequently the Śruti says "Neti, Neti",—He is not thus, He is not thus.

[Not only is the Lord Viṣṇu the supporter of all other Devas below Him, but those Devas depend upon the Lord for all their qualities:—

Out of His fullness of auspicious qualities, a drop is reflected in the heart of the Goddess Śrî, and She is fully possessed by one drop of this reflection. From the fullness of the qualities of Śrî, a drop or Ray is reflected in the heart of Brahmâ, and he enjoys that drop or Ray as the fullness of his qualities. From the fullness of the qualities of Brahmâ, a drop or Ray is reflected in the heart of Rudra, and he enjoys this drop or Ray as fullness of his qualities ; and so on in succession. All the lower Devas thus have only a fragment of the qualities possessed by the Deva higher in the scale. This also constitutes a difference between the Lord and the other Devas.

[When Śâkalya asked who is the supporter of Umâ (denoted in the Upaniṣad by the term "heart"), Yâjñavalkya addresses him as Ahallika. This term has been explained by others to mean a ghost, one who vanishes (*lika*) in the day time (*Ahani*). This explanation, however, is incorrect, as the author next shows. :—]

The word Ahallika in the Mantra means one who has his Ahar or knowledge in the Lika or potential condition ; therefore, not developed, hence it means a fool. Yâjñavalkya reproaches Śâkalya by calling him Ahallika or a fool, because the question of Śâkalya was a foolish one, for every one knows that Umâ is supported by her husband Śiva.

[*Note.*— In the Śruti Brahman is described as 'incomprehensible,' 'imperishable,' etc., and the reason or proof of these qualities is given in those very terms. It is said "he is incomprehensible, for he cannot be comprehended, he is imperishable, for he cannot perish, etc." Now, the reason given is not distinct from the proposition sought to be proved. It is in fact a begging of the question. Why is it so ? The author explains it thus :—]

By using the reason "he is not comprehended," in order to establish the proposition "he is incomprehensible," or by using the reason "he cannot perish," in order to establish the proposition that "he is imperishable," the Śruti means to convey the idea that the qualities of God, like "incomprehensibleness," "imperishableness," etc., cannot be proved

by any reason. They must be taken on the authority of the sacred scriptures.

[When Yâjñavalkya asks Śâkalya 'I now ask thee to explain to me the Brahman,' Śâkalya replied that he did not know him. How is it so? Yâjñavalkya had already explained the Brahman to Śâkalya by the attribute "Neti, Neti," and so Śâkalya must have known Brahman. Why does therefore, the Mantra say that Śâkalya did not know Brahman. To this the author replies:—]

Though the attributes of Brahman were taught to Śâkalya by the text "Neti, Neti" etc., yet Śâkalya did not know Brahman in His specific form and, therefore, the Śruti says that Śâkalya did not know Him. The question of Yâjñavalkya was, "Tell me the specific attributes of Brahman;" for he uses the words—"Tam-tvau-panişadam Puruşam Pṛichchhâmi Tamchen mâ na Vivakşyasi." The word "Vi" in "Vivakşyasi" shows that *specific* (viśeşa) knowledge of Brahman was asked by Yâjñavalkya, and not the *general* knowledge, which Yâjñavlkya himself had so far given out.

All this is from the Brahmâṇḍa Purâṇa.

[In the Mantra 26, occur the words Niruhya, Pratyuhya. These two words have been explained by some as meaning "dividing and uniting," namely, dividing them according to the different abodes, worlds, and persons; and uniting them at last in the heart. The author explains these words, however, as meaning "transcending" and pervading, or "imminent." Niruhya is composed of two words—Nir+vah (to carry.) The force of Nir is to mean Nirgatya or going outside of a thing. He who supports a thing from outside of it is said to be Niruḍa or Niruhya. And hence it means transcending. Similarly, pratyuhya is composed of Prati and Vah. He who carries or supports *every* (prati) thing from inside of every thing. Therefore, it means to support a thing by pervading it from within:—]

The Supreme Lord (Puruşottama), without standing in need of anything in the world, supports (*Vahati*) the whole world by being outside of it, so he is Nirûḍha or extracosmic supporter. And as He, the Lord Hari, always supports every form that exists in this world, by entering into each one of these separate forms, so He is called Pratyuha or (intra-cosmic). In these two forms, He supports the manifest and the unmanifest universe.

(In the Mantra, the word upanişatka has been used to describe the Supreme Brahman. It means that Brahman is a person to be known from the Upanişad only. Why is this particular term applied to Brahman

alone. Are not the Devas also known through the Upaniṣad, and cannot they be also said Aupaniṣatka? To this, the author answers :—)

Without the Upaniṣad, Brahman cannot be known in any manner, by any person (while Devas may be known by other methods also, such as Yoga, etc). Therefore, Viṣṇu, the Great Lord, is called Aupaniṣatka or the Puruṣa taught in the Upaniṣads.

[When Aśvala and others put questions to Yâjñavalkya, they were satisfied by the mere assertions of Yâjñavalkya. Thus Aśvala asked in Mantra III. I. 3 :—]

["Oh Yâjñavalkya, since everything here is grasped by Death, yea swallowed by Death, by what means is a pious man freed from the grasp of death?" (Yâjñavalkya replied)—"It is through the (Lord Vâsudeva in the) Hotri priest, in the fire and in speech; (that one gets salvation). It is, indeed, the (Lord Vâsudeva in) speech, that is (in) the Hotri of the sacrifice. He who is (in) the speech is verily (in) fire and (in) Hotri as well. He (it is) who gives Mukti and Atimukti (to the Devas)."

[Here Aśvala was satisfied by the mere assertion of Yâjñavalkya. He did not ask him for any proof of how Hotri priest was the saviour. Why did he accept the mere statement of Yâjñavalkya? The disputation was of the nature of Jalpa or wrangling. In such a disputation, it is necessary to ask proofs of the assertions made by the opposite party. But neither Aśvala, nor the other sages who questioned Yâjñavalkya, asked for any proof of his assertions. To this, the author replies :—]

The opposite party must put questions in disputations of the nature of Vâda (discussion), or Jalpa (wrangling), etc., *except* when he is satisfied by the mere assertion of the other side as being sufficient proof. In such a case, no other Âgama or testimony of text is needed. But when there arises a doubt, then he may question his opponent, and in that case the opponent must produce further authority.

(Next arises the question, what are the peculiar marks of a person whose bare words, without any proof, may be taken as authority. To this, the author answers :—)

He who always gives answers to all questions, with promptness and fullness of conviction, in accordance with the revealed testimony of Âgamas, is a person whose words should never be doubted.

(The particular auspicious marks of the authoritative person are the following :—)

The person whose body has the length of 10 cubits, as measured by his own palm up to his wrist, as well as whose body is ten times the length of his face; as well as whose body is 30 times the length of

his brow, which must be slightly erect,—moreover, whose body is ten times his brow in circumference, as well as whose body is seven times the length of his foot, and five times the length of his breast, is one, the words uttered by whom should never be doubted.

(All these measurements must be concurrent, namely, the body when measured by the palm should be ten times in length, when measured by the face, it must also be ten times ; in other words, the length of the palm and the length of the face must be the same, and they must be one-tenth of the whole body. Similarly, the length of the body, when measured by the length of the brow or forehead, must be 30 times the length of the brow ; and the brow must be slightly upraised. Similarly, the circumference of the body must be ten times the brow. When measured by the length of the breast, the body must be five times in length, and when measured by the length of the foot, it must be seven times. The author now gives the length of the face.)

Whose face is nine times the length of the finger, whose throat is four times the length of the finger, whose trunk is 24 fingers in length, such a person is reverenced by the Devas even.

Since all these auspicious marks are seldom found, in their entirety, in one single person, so the rule is, that even such a person, who possesses most of these auspicious marks, and a few inauspicious marks, should be relied upon, and his words are to be taken as authority. Of course, a person who has *all* these marks in him, is the most reliable authority. But even Devas and Ṛiṣis also do not possess all these auspicious marks in their entirety, and except Viṣṇu, the chief of the Devas, and next after him Brahmâ, no one possesses all these marks in full.

Even the Vedas show, by the very fact that teachings are given therein in the forms of questions and answers, and not in the form of argument, that the assertions of the wise and holy men should not be doubted by any one, at any time. In the Vedas, no further proof than the mere assertion of a sage is asked in these sacred dialogues, except under very peculiar circumstances. Therefore, Aśvala and other Ṛiṣis did not ask for any authority or proof from Yâjñavalkya. They rested content with the mere assertion of Yâjñavalkya, for they took his word as Âgama or valid testimony or revelation, as we find that Janaka himself did so take the words of Yâjñavalkya, later on. All this is said in the Brahma-tarka.

So we find in the Bhârata :—He whose own doubts have been removed and who is capable of removing the doubts of others, should be searched after, by every seeker of truth, and such a person should be

acquired even when one has to spend a large sum of money in propitiating him.

Even in the Vâyu Purâṇa, similar marks of a holy person are given.

A person, whose body is 69 Angulis in length, and ten times as long as the palm of his hand, and who is a nyagrodha(?) in circumference, and who measures full four cubits in length, is one whose word must be relied upon.

Therefore, in all Âgamas, like Pañcharâtra, etc. and in all Sanhitâs the marks of a reliable teacher (Âchârya) are similarly mentioned, as we have described above.

(The author now explains the seven verses which Yâjñavalkya recited. Having defeated all the Munis assembled in the meeting, Yâjñavalkya puts them the questions in the verses mentioned in the text. He says :—

Yathâ, Vṛikṣo, Vanaspatis,
Tathaiva Puruṣo-mriṣâ.
Tasya lomani parṇâni
Tvagasyotpâṭikâ Bahiḥ, &c. &c.

These seven verses have been thus explained by others :—

1. As a mighty tree in the forest, so in truth is man, his hairs are the leaves, his outer skin is the bark.

2. From his skin flows blood, sap from the skin (of the tree), and thus from the wounded man comes forth blood, as from a tree that is struck.

3. The lumps of his flesh are (in the tree) layers of wood, the fibre is strong like the tendons. The bones are the (hard) wood within, the marrow is made like the marrow of the tree.

4. But, while the tree, when felled, grows up again, more young, from the root, from what root, tell me, does a mortal grow up, after he has been felled by death ?

5. Do not say, "from seed," for seed is produced from the living ; but a tree, springing from a grain, clearly rises again after death ?

6. If a tree is pulled up with the root, it will not grow again ; from what root, then, tell me, does a mortal grow up, after he has been felled by death ?

7. Once born, he is not born (again) ; for who should create him again ?

The author explains these verses thus :—]

As the term "vṛikṣa" is literally and etymologically true, and denotes a tree, for it comes from the root 'Vrich,' to cut, and means whatever is cut down, so the word Puruṣa always denotes the spirit and is etymologically a true (Amriṣâ) epithet of the spirit, for the quality denoted by the roots which go to form the word 'Puruṣa' always exists in the very word 'Puruṣa.' These qualities denote eternity, and everlastingness ; and these qualities are possible only, if the word 'Puruṣa' denoted eternal and ever-lasting. The word Puruṣa is composed of two terms *Puru*, meaning 'always,' and *san*, meaning "existing," he who *exists always*, in all times,

is called Puruṣa. Thus the very term Puruṣa means existing for ever, and is a proper designation of spirit.

Note.—Thus Puruṣa denotes Jîva, who does not die after the dissolution of the body, and that he is again and again born until he gets Mukti. Whence is this? Such was the question of Yâjñavalkya. It may be said that the Jîva is born from the semen of his parent, but Yâjñavalkya answers in reply that such a birth takes place till Mahâpralaya. But his question was—in Pralaya, when both the tree and the Jîva are uprooted, who is there that brings the tree and the Jîva both into existence.? He asked them to explain it fully.

The fools see that the tree grows as if from the seed, but the wise do not see so; for the seeds are not independent, so they cannot by themselves ever be the cause. So Yâjñavalkya requested them to tell rightly the cause of rebirth after death (in Pralaya); for there must be somebody who causes them to come into existence again after their death in Pralaya, for the Jîvas are not independent. Thus asked, the assembled Ṛiṣis could not give the right answer; though they knew it, yet they had not the strength to tell it so, to make their answer conform with or suit the question in the manner it was asked. Being over-powered by the strength of Yâjñavalkya, the Ṛiṣis could not give this answer, and thereby they showed that they were not over-confident, proud and impertinent; then it was that Yâjñavalkya himself gave the answer. The author now explains the difficult words of these verses).

The word Kinâṭa means Dare samsliṣṭa-Pâśa, the rope like fibres which are attached to or encircle the wood, in other words, it is analogous to a muscle or a tendon in the animal body, that which surrounds the woody portion of a tree, like a Pâśa or noose.*

* NOTE:—The simile of the muscles is to the *rings* of the stem by which the age of the tree is calculated.

The word Snâva is without any case affix; it must be construed in the sixth case, and means "in the middle of Snâva" or muscle. The whole phrase means "the noose like fibres which surround the wood are called Kinâta, they correspond with the tendons or muscles in the human body, and are permanent. In other words, that which is like the strong portion in the muscles of a man, attached to the bone, that corresponds to the Kinâṭa in a tree, or the fibre-like substance which surrounds the woody portion of the tree like a noose.

(In verse 4, the question is asked, "From what root does it grow?" This question may be interpreted to mean from what root does the tree grow again, after it is cut. But this meaning is wrong, for in the previous line it was said that while the tree, when felled, grows up again from the root which is underground, so the question could not have reference to the tree, but to man. So the author says:—)

A tree grows up from the root, which is an accepted fact, for when a tree is felled down it is only cut from the top, the underground root is left intact. But when a tree is uprooted and cut off from the very root, then it cannot grow. If it be said that, a man is reborn from the seed

of another man, that is also wrong; for the rebirth of a being from the seed of another man, pre-supposes the existence of another living man. But in Pralaya, or the Great Dissolution, everything vanishes. How does then man come into existence (after the Pralaya)? This was the question put by Yâjñavalkya. For by using the words, Añjasâ Pretya Sambhavaḥ, Yâjñavalkya means not the ordinary death, but the final death of all beings in the Mahâ Pralaya which is real death.

Note.—No one ever doubted in India the rebirth of souls after ordinary death. The question of Yâjñavalkya does not relate to ordinary death, but to the great death in Mahâ Pralaya.

(Thus, being questioned by Yâjñavalkya, the assembled Brâhmaṇas had not the courage to answer him, and so the text says—teha Brâhmaṇâ na Dadhriṣuḥ, the Brâhmaṇas did not dare to answer him, and so they kept quiet. It does not mean that those Brâhmaṇas did not know the ordinary teaching that all spirits after Mahâ Pralaya are reborn from the Lord, but it really means that the Brâhmaṇas did not know *fully* the attributes of the Lord, and they kept quiet. So the commentator says that :—)

The Brâhmaṇas kept quiet, because they were unable to answer, fully and completely, the question put by Yâjñavalkya. For those Ṛiṣis remained silient, though they knew that the Lord was the cause of the rebirth of the souls after Pralaya But they did not know that the very name Puruṣa meant eternal, the word Puruṣa meaning eternal shows that a Jîva must come back again even after Mahâ Pralaya; for its return is inevitable, so long as it does not get Mukti. In Mahâ Pralaya, all that takes place is that the Jîva is stripped of all its bodies, even its kâraṇa (causal) body also vanishes. But the Jîva being eternal is not destroyed in Mahâ Pralaya, but comes back again (by the command of the Lord, to complete its evolution till it gets Mukti).

It cannot be said that the Jîva comes back of itself, for it is not independent in its rebirth, so it is necessary that it should come back on account of some one else as its sender. So the meaning of the question put by Yâjñavalkya was, "Who is this Being, by whose command a Jîva comes back to creation, after the Mahâ Pralaya." The sages remained silent and could not answer this question. And so, when they were silent, Yâjñavalkya himself answers it, by saying that it is the Lord, denoted by the attributes Vijñânam Ânandam Brahma.

(If it be asked—who is the creator of the Lord—to this, the commentator answers :—)

Let it not be doubted, that there is some one else who creates the Lord, for the Śruti itself declares, "Jâta Eva na Jâyate," "He is already

born, he is not born again." In other words, it means that the Lord is born or exists from eternity and is not born again. In fact, the word Punaḥ, used in the Mantra, does not mean the repetition of the action of birth, but it means that he does not stand in need of another person. In other words, no other person can give birth to the Lord. Such a use of the word Punaḥ, is to be found in other places also, as in the following line :—

Eka eva Harir bandhuḥ punar anyo na vidyate. Here also the word Punar means a person.

Note.—Therefore, the line, "Jâta eva na Jâyate konvenam Janayet punaḥ," should not be translated :—Once born, he is not born (again), for who should create him again ? as it is generally translated, but it should be translated thus :—He is even already born, he is not born from any other person, who is the person who can give him birth ?

(In the Mantra occurs the word, Râtiḥ. It is in the first case, and it has been construed by others in the sixth case ; and they explain it to mean giver of gifts. The author explains the word Râtiḥ thus :—

The word Râtiḥ means beloved (Iṣṭa), the desired object.

The word Parâyaṇam should be construed thus:—Tiṣṭhamânasya tadvidaḥ parâyaṇam—He is the supreme goal of him who knows and of him who is firm in his devotion.

(Having explained the Śruti in his own words, the author now strengthens his explanation, by an extract from Narâyanîya, to show that his explanation is consistent with the explanations given by Purâṇas also :—)

"Having conquered all, Yâjñavalkya again puts this question to the assembled sages :—As with regard to a tree the word Vrikṣa is a most appropriate term, because it means that which is cut ; so the word Puruṣa is also very appropriate, with regard to the Jîva, because the root-meaning of Puruṣa denotes eternity, or what exists for ever. Therefore, the Jiva never dies, though its body may all perish. Consequently, there is rebirth of the Jîva constantly, so long as he does not attain Mukti. Explain, O Sages, to me whence is this rebirth of the Jîva, after the Mahâ Pralaya, when all his bodies, including the Kâraṇa body, are destroyed. If you say the rebirth is from the seed of his parent, such rebirth from the seed of the parent takes place during an evolutionary period, only so long as there is no Pralaya. But in a Pralaya, the Jîva becomes rootless, just like a tree which has been dug up from its very root. In an ordinary cutting of a tree, its root is left behind underground which makes the tree to come out afresh from the root hidden in the soil, so in ordinary death, the soul is reborn from the root existing

in the hidden soil of its causal body. But in the Great Dissolution, when the causal body is also destroyed, from what root does the Jîva come out again. Tell me fully, ye sages, who is the bringer back into existence of the Jîva, after the Pralaya. The unwise say, in their ignorance, that as a tree grows from the earth, from the seeds lying buried in the earth, without the help of any one else, when the proper time for growing comes, so the Jîva, lying buried in the bosom of the Lord, comes to birth again of itself, without the help of any one else. But this is the saying of the ignorant only, for the Jîva is not independent, and so cannot come to birth of itself, without some moving power. So, according to the wise, the Jîva cannot be the cause of its own rebirth, because he is not independent. Tell me therefore, O Sages, quickly the cause of the rebirth of the Jîva after the great Pralaya, because the creator of Jîvas after the great dissolution must be an independent person. Being thus asked by Yâjñavalkya, the Sages could not answer him satisfactorily. Though they knew, yet they could not answer Yâjñavalkya, for they were over-powered by his great learning, and they thought it impertinence on their part to answer him. So they kept quiet. Therefore, when they kept quiet, the great Sage Yâjñavalkya answered himself thus:—Hari, the All-blessful, is the cause which sends forth all Jîvas in the beginning of a new creation, after the Great Dissolution. He sends them forth (from his bosom to complete their evolution) till they get Mukti. There is no creator of Hari, for he is Ever-born. He is beloved of all generous persons who give alms; He is still more beloved by those who are the knower of wisdom (Jñânins). But he is the most beloved of those Bhaktas or devotees, who are constantly merged in the love of him."

Thus it is in the Nârâyanîya.

Here ends the commentary on the Śâkalya Brâhmaṇam.

FOURTH ADHYÂYA.

First Brahmanam. Sadacharya Brahmanam.

MANTRA IV. 1. 1.

Note.—After testing the learning of Yâjñavalkya, as mentioned in the last Adhyâya, Janaka " Âsân chakre," that is, took his seat, namely, ascended the throne. After that, Yâjñavalkya approached Janaka. After paying him due respect, according to the rules of scripture, Janaka addressed him thus :—" O Yâjñavalkya, why did you come here ; was it for the sake of getting cattle or for the sake of telling us the truth (anta) about the Subtle (Brahman) called Anu ?" Thus addressed, Yâjñavalkya said :—" O Great King, for both; desiring cattle and for teaching the truth about the Subtle (Anu-anta)." Thereupon the king said :—" If you have come to teach about the Subtle Brahman, then tell us about it." Then Yâjñavalkya wanted first to ascertain what others had thought Janaka about It, so that he might tell something more about the means of getting Mukti. Therefore, he said, " Tell me what others have told you." Janaka said :—" Jitva, descendant of Śilina (and hence called Śailina) told me that Viṣṇu, the Full (Brahman), has the secret name of Vâk (Speech), for he is the true Speaker." Yâjñavalkya praises the teaching given by Śailina, and, in order to show that Śailina is also an Âpta Puruṣa, he mentions the three qualities or rather preliminaries of an Âpta, the preliminaries which purify a person and fit him to become an Âpta. These three requisites are that one should be well taught by one's mother, father and teacher, or that one should be Mâtrimân, Pitrimân, and Âchâryavân. " Śailina taught thee rightly, O King. Vâk verily is Brahman, for if the God controlling speech, were to abandon one, then that person would be dumb and mute, what is the good of such a person who is abandoned by the Speech. Being unable to speak, he could neither study sacred scriptures, nor perform daily rites. Therefore, Śailina said very well that Vâk was Brahman. But thou must not think that this is the highest, and that thou hast attained thy end. Did Jitva tell thee the Place or Temple, the Controlling Person or the Image installed therein and the Meaning of the secret name that he taught thee ? " Thus asked, Janaka said :—" He did not tell me these three things." Then Yâjñavalkya said :—" O king, the teaching of the secret name of God, is only one-fourth teaching, it is not complete without the other three, namely, the Place where the Lord Vâk abides, the Image or the Person that is supported by this Lord Vâk, and the meaning of the Secret name, Vâk ? The complete teaching consists of four things (1) the Secrete name, (2) the Abode or the organ in which the Lord abides in that form, (3) the particular Image or the reflected Person supported by the Lord under that form, and (4) the Meaning of the Secret Name. These are the four pâdas of Brahma- knowledge."

When Janaka admitted his ignorance of these three, then Yâjñavalkya said : —" The well-known organ of speech is the Place or Temple where the Lord, called Speech dwells. The particular reflected Image or the Person supported by this Lord is Âkâśa or the Goddess Ramâ, so called, for she *shines all around* or illumines every thing (â all, and kâśa shining). The meaning of Vâk is Prajña or wisdom. The Lord must be worshipped under the name Vâk as Wisdom. The king asked, " What is the nature of this Wisdom ?" Yâjñavalkya, in order to show that there is no difference between the substance and the attribute, between the dharma and the dharmin, in the case of Brahman, says that the form of the Lord, called Vâk, is itself Wisdom, that is, Prajñatâ. Yâjñavalkya then demonstrates the wisdom-quality of Vâk by saying :—" Through this form of the Lord, called Vâk, one knows (prajñâyate) his Friend, the aggregate of sacred Lore. The

Scriptures are the true friend of man and are called bandhu or friend in the Upaniṣad. Yâjñavalkya then enumerates these scriptures, namely, "the Rig-veda, Yajur-veda, Sâma-veda, the Atharva-angirasas, the Itihâsa, the Purâṇas, the Vidyâ (the Pancha-râtras or Penta sophiaṣ in prose), the Upaniṣads, the Ślokas (the Pancha-râtras or Penta-sophias in verse), the Sûtras, the Anuvyakhyânas, the Vyakhyânas, what is sacrificed, what is poured out, what eateables are given in charity, what drinks are given in charity, this world and the other world, and all creatures. All these are known through Speech." Yâjñavalkya then tells the fruit of worshipping Brahman as Speech. A devatâ primarily is fit to worship this Brahman under the name of Vâk, and he is always protected by Vâk, and the Lord Vâk carries this deva to higher devas, and there "having become a deva," that is, having attained sâyujjya with a higher deva, this deva obtains the Devas, namely, obtains at Mukti, along with Brahmâ, the various forms of the Lord seen in the Śveta-dvipa. These forms are called Devas, because they are full of sportiveness, &c., So much with regard to the deva worshipper. The deva having attained mukti there, all beings who are inferior to this deva milk this deva namely, supply him what they (the inferior devas) can supply. This is one fruit of this worship, and it applies to the devas. The second fruit of this worship is with regard to men. He who is not fit to become a deva at once, who is not on the line of deva evolution, but belongs to human evolution, he "having become a deva," that is, having gone to the plane of devas, "goes to the devas," that is, on getting mukti attains sâyujjya with the devas. Thus there are two sorts of fruits, one for the devas who can worship the Lord at once as Vâk, in all organs or Indriyas ; and the other for men who cannot so worship at once, but reach in time to such worship. Thus being taught by Yâjñavalkya, the king offered him guru-dakṣhiṇa worthy of his position as a king. He offered a thousand bulls, each accompanied by an elephant. But Yâjñavalkya said :—"My father is of opinion that one should not take guru-dakṣiṇâ until he has taught fully his pupil. I shall not accept these now. I have some thing more to teach."

And so on, he teaches the meaning of the five other Secret names or Mantras of the Lord, their respective Temples and the Image of the Lord installed in that Temple, together with the fruit of worshipping the Lord in this mode

चतुर्थोऽध्यायः ।

जनको ह वैदेह आसांचक्रेऽथ ह याज्ञवल्क्य आवव्राज । तꣳ होवाच याज्ञवल्क्य किमर्थमचारीः पशूनिच्छन्नण्वन्तानीत्यु-भयमेव सम्राडिति होवाच ॥ १ ॥

जनकः Janakaḥ, Janaka by name. वैदेहः Vaidehaḥ, the King of the country of the Videhas. आसांचक्रे Âsâñchakre, took his seat on the throne. ह Ha, a mere particle. अथ Atha, then. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya by name. आवव्राज Âvavrâja, came to him. तं Tam, him. उवाच Uvâcha, said, asked. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. किमर्थं Kimartham, for what reason. अचारीः Achârîḥ (thou) hast travelled ; (thou) hast taken the trouble of coming to my court. पशून् Paśûn, the animals ; the cattle. इच्छन् Ichchhan wishing. अण्वंतान् Aṇvantân, conclusions about the Lord. अणु Aṇu, the subtle, the Lord ; and अंत Anta, the conclusion or truth. इति Iti. सम्राट् Samrât, Oh Sovereign : O,' World-Ruler. उभयम् Ubhayam, both, wishing for the beasts and [tell thee conclusions about the Lord Brahmaṇ. एव Eva, indeed. इति Iti, thus. उवाच Uvâcha, said. ह Ha.

1. (After testing the learning of Yâjñavalkya), Janaka, the king of the Videhas, ascended the throne. Then Yâjñavalkya came in front of him. Janaka then addressed him thus :—"O Yâjñavalkya, with what purpose did you travel so far ? Was it the wish for gaining cattle or the wish (to teach us) the truth about the Subtle (Brahman)?"

Yâjñavalkya replied :—"For these both, O mighty King."—241.

MANTRA IV. 1. 2.

यत्ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे जित्वा शैलिनिर्वाग्वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेत्यवदतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनमाकाशः प्रतिष्ठा प्रज्ञेत्येनदुपासीत । का प्रज्ञता याज्ञवल्क्य । वागेव सम्राडिति होवाच वाचा वै सम्राड्बन्धुः प्रज्ञायत ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टꣳ हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि वाचैव सम्राट् प्रज्ञायन्ते वाग्वै सम्राट् परमं ब्रह्म नैनं वाग्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पितामेऽमन्यत नाननुशिष्य हरेतेति ॥ २ ॥

ते Te, to thee. कश्चित् Kaśchit, any one ; any wise man ; any of thy teachers. यत् Yat, whatever. अब्रवीत् Abravît, said ; instructed. तत् Tat, that. शृणवाम Śriṇavâma, let us hear. इति Iti. शैलिनः Śailinaḥ, born in the family of Śilina. जित्वा Jitva, Jitvâ by name. मे Me, to me. अब्रवीत् Abravît, said ; instructed. ब्रह्म Brahma, the Brahmaṇ ; the one who is full in all the qualities. वाक् Vâk, speech. वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtṛimân, one who has received the instructions

from his mother. पितृमान् Pitṛimân, one instructed by his father. आचार्यवान् Âchâryavân, one instructed by his religious preceptor or Guru. ब्रूयात् Brûyât, may instruct. तथा Tathâ, so. तत् Tat, that. शैलिनः Śailinaḥ, one who was born in the family of Śilina. अब्रवीत् Abravît, instructed (thee). वाक् Vâk, speech. वै Vai, indeed. ब्रह्म Brahma, the Brahmaṇ. इति Iti. अवदतः Avadataḥ, without Speech: abandoned by the Lord, called Speech. किं Kim, what; what result, (meaning nothing). स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, His; of the Lord Hari, named Vâk. आयतनं Âyatanam, Seat; abode, Place प्रतिष्ठां Pratiṣṭhâm, form; image, the person. अब्रवीत् Abravît, did (he) instruct? तु Tu, interrogative word. मे Me, to me. न Na, not. अब्रवीत् Abravît, did instruct. इति Iti. सम्राट् Samrât, Oh Sovereign. एतत् Etat, that; the instruction given by Jitvâ. एकपात् Ekapât, a quarter; partial; incomplete. वै Vai, indeed. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. सः Saḥ, renowned; renowned as thou art for your knowledge of Brahmaṇ. नः Naḥ, to me, to us. ब्रूहि Brûhi, tell it. वाक् Vâk, the organ of Speech. एव Eva, only, indeed. आयतनं Âyatanam, the seat, the place or temple. आकाशः Âkâśaḥ, Ramâ. (आ on all sides; काश (Kâśa) to illumine, plus अ affix, one who burns or is bright on all sides). प्रतिष्ठा Pratiṣṭhâ, form, Image, the person. एनत् Enat, this; her. प्रज्ञा Prajña, knowledge. इति Iti, thus. उपासीत Upâsîta, (thou) shouldst meditate on or worship. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. का Ka, what. प्रज्ञता Prajñatâ, the knowledge-aspect. सम्राट् Samrât, Oh Sovereign. वाक् Vâk, Vâk; the form of the Lord, known us Vâk. एव Eva, indeed. इति Iti. उवाच Uvâcha, said (Yâjñavalkya). ह Ha. सम्राट् Samrâṭ, Oh Sovereign. वाचा Vâchâ, by Vâk; by the form of the Lord, known as Vâk. वै Vai, indeed. बंधुः Bandhuḥ, the kindred: the friend, namely, the sacred literature. प्रज्ञायते Prajñâyate, is known. सम्राट् Samrâṭ, Oh Sovereign. ऋग्वेदः Rigvedaḥ, the Rigveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sâmavedaḥ, the Sâmaveda. अथर्व वेदः Atharvavedaḥ, the Atarvahvedaḥ. अंगिरसः Aṅgirasaḥ, the Âṅgirasa. इतिहासः Itihâsaḥ, the traditions, or narratives. पुराणं Purâṇam, the Purâṇas; the doctrines of creation. विद्या Vidyâ, the prose portions of Pañcharâtra. उपनिषदः Upaniṣadaḥ, the Upaniṣads. श्लोकाः Ślokâḥ, the verse portions of the Pañcharâtra. सूत्राणि Sûtrâṇi, the Brahma Sûtras; the Vedânta aphorisms and the Pûrva Mimânsâ, and the Sankarṣana Sûtras. अनुव्याख्यानानि Anuvyâkhyânâni, the larger explanations of the Vedas, like Brihat-Tarka, &c. व्याख्यानानि Vyâkhyânâni, the smaller explanations of the Vedas, such as Brahmatarka, &c. इष्टं Iṣtam, the worship. हुतं Hutam, the offering of sacrifices. आशितं Âśitam, giving away of food in charity. पायितं Pâyitam, giving away of drinks in charity. अयं Ayam, this. लोकः Lokaḥ, world, such as the earth, &c. च Cha. परः Paraḥ, the other. लोकः Lokaḥ, the world, such as Heaven, &c. च Cha, and. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. च Cha, and. वाचा Vâcha, by Vâk; through the grace of Vâk or Ramâ. एव Eva, only. प्रज्ञायंते Prajñâyante, are known. सम्राट् Samrât, Oh Sovereign. वाक् Vâk, speech. वै Vai, indeed. परमं Paramam, great. ब्रह्म Brahma, the Brahmaṇ; the one full in all the qualities. यः Yaḥ, whoever. एवं Evam, in this Way, *i.e.*, with the Seat, form, &c. एतत् Etat, this; Brahman. विद्वान् Vidvân, knowing; realising within himself. उपास्ते Upâste, meditates. एनं Enam, him,

न Na, not. जहाति Jahâti, gives up. एनं Enam, him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings who are inferior to this knower. अभिक्षरंति Abhikṣaranti, milk, or draw their nourishment from and minister (him). देवः Devaḥ, a deva भूत्वा Bhûtvâ, becoming. देवान् Devân, the higher aspects of the Lord, such as playfulness, &c., as seen in the Śvetadvipa. अपि Api, together with ; as well as the Brahmaṇ. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Vaidehas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛiṣabham, elephants, together with oxen. ददामि Dadâmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yâjña-valkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. हरेत Hareta, should take (gifts). न Na, not. इति Iti. अमन्यत Amanyata, admonished.

2. Yâjñavalkya said :—" Let us hear what any (other teacher) has told you (about the means of getting Mukti)."

Janaka said :—" Jitvan Śailina told me, " Speech is verily Brahman."

Yâjñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Śailina teach you that Speech is Brahman. For what is the good of a person who has not (the protection of) Speech. But did he instruct you about the Temple and the Image (and the meaning of the secret name of God)?

Janaka said :—" He did not tell me."

Yâjñavalkya said :—" It is only a quarter of the teaching, O Great King."

Janaka said :—" Tell us, then, O renowned Yâjña-valkya."

Yâjñavalkya said :—" The organ of speech is the Temple of the God, called Vâk (or the Word or the Inspiror), the All-shining Goddess Ramâ is the Image of the Lord installed there and (the meaning of the secret name Vâk is) Wisdom. One should meditate upon Him as wisdom."

Janaka said :—" What is the nature of this Wisdom O Yâjñavalkya?"

Yâjñavalkya replied :—" The nature of Wisdom is the God Speech himself (for there is no distinction between the

substance and the attribute here). Through Speech verily, O mighty King, the Friend (all literature) is known, namely, the Ṛig-veda, Yajur-veda, Sâma-veda, the Atharvâṅgirasa, the Itihâsas, the Purâṇas, the Vidyâs (the Pancharâtras in prose), the Upaniṣads, the Ślokas (the Pancharâtras in verse), the Sûtras, the Anuvyâkhyânas (or the larger commentaries on the Vedas), the Vyâkhyânas (or the smaller commentaries on the Vedas), the methods of worship, the methods of offering oblations, the methods of giving alms of food and drink, this world and the other world, and all the beings. All these are known (prajnâyante) through Speech, O Great King Speech indeed is the Supreme Brahman, O Mighty King. He who knows Brahman as such (with His Secret name, the Temple, the Image, and the Meaning of the name) him Brahman as Speech or Inspiror, does not abandon ever, and all beings (lower in scale to him) seek their sustenance from Him and serve him by ministering to his wants. He having become a deva, goes to the devas, (that is, if he is a deva, then getting unity with higher devas (devo bhutvâ) he reaches Brahman along with Brahmâ, when the latter gets mukti and sees the Shining Ones, namely, the various aspects of the Lord in Śvetadwipa. But if he is a man, then he reaches the plane of the devas (devo bhutvâ), and on getting mukti gets union with the devas).

Janaka Vaideha said :—"I present you a thousand elephants and bulls."

Yâjñavalkya said :—"My father was of opinion that one should not accept dakṣiṇa without fully teaching his pupil."—242.

MANTRA IV. 1. 3.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्म उदङ्कः शौल्बायनः प्राणो वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेत्यप्राणतो हि किꣳ स्यादित्यब्रवीत्तु

ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । प्राण एवायतनमाकाशः प्रतिष्ठा प्रियमित्येनदुपासीत । का प्रियता याज्ञवल्क्य । प्राण एव सम्राडिति होवाच प्राणस्य वै सम्राट् कामायायाज्यं याजयत्यप्रतिगृह्यस्य प्रतिगृह्णात्यपि तत्र वधाशङ्कं भवति यां दिशमेति प्राणस्यैव सम्राट् कामाय प्राणो वै सम्राट् परमं ब्रह्म नैनं प्राणो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ३ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man; any of thy teachers. यत् Yat, whatever. अब्रवीत् Abravît, said; instructed. तत् Tat, that. शृणवाम Sṛiṇavâma, let us hear. इति Iti. शौल्वायनः Saulvâyana, born in the family of Śulvâyana. उदङ्कः Udaṅkaḥ, Udaṅka by name. मे Me, to me. अब्रवीत् Abravît, said; instructed. ब्रह्म Brahma, the Brahman. प्राणः Prâṇaḥ, (lit.) the maker of the world; the Prâṇaḥ; the vital energy. वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtṛimâna, one instructed by one's mother. पितृमान् Pitṛimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by one's religious Preceptor or Guru. ब्रूयात् Brûyât, may instruct. तथा Tathâ, so. तत् Tat, that. शौल्वायनः Śaulvâyanaḥ, one who was born in the family of Śulvâyana. अब्रवीत् Abravît, instructed (thee. प्राणः Prâṇaḥ, the vital air. वै Vai, indeed. ब्रह्म Brahma, the Brahmaṇ. इति Iti. अप्राणतः Aprâṇataḥ, of him who is without Prâṇa. किं Kim, what; what result, (meaning nothing). स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his; of Prâṇa. आयतनं Âyatanam, seat. प्रतिष्ठां Pratiṣṭhâm, form; image. अब्रवीत् Abrâvît, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravît, said; did instruct. इति Iti. सम्राट् Samrâṭ, Oh Sovereign. एतत् Etat, that; the instruction given by Udaṅka. एकपात् Ekapât, a quarter; partial; incomplete. वै vai, indeed. इति iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. सः Saḥ, Renouned; renouned as thou art for your knowledge of Brahmaṇ. नः Naḥ, to me. ब्रूहि Brûhi, tell it. प्राणः Prâṇaḥ, the vital air; each of the vital airs or Prâṇa Vâyus, which are Prâṇa, Apâna, Samâna, Udâna and Vyâna. आयतनं Âyatanam, seat. आकाशः Âkâśaḥ, the sky; Ramâ. प्रतिष्ठा Pratiṣṭhâ, form. एनत् Enat, this; her. प्रियम् Priyam, dear; most beloved. उपासीत Upâsîta, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. का Kâ, what. प्रियता Priyatâ, dear object. सम्राट् Samrâṭ, Oh Sovereign. प्राणः Prâṇaḥ, life; vitality. एव Eva, only. इति Iti. उवाच Uvâcha (Yâjñavalkya) said. ह Ha. सम्राट् Samrâṭ, Oh Sovereign. प्राणस्य Prâṇasya, of the Lord Viṣṇu, who is called Prâṇa. कामाय Kamâya, for

pleasing; in order to please. The sentence is to be completed by भोजनं भवेत (Bhojanam Bhavet), one eats. अयाज्यं Ayâjyam, those that are not competent to offer a sacrifice or not to be assisted by a priest. याजयति Yâjayati, helps to offer sacrifice. वै Vai, indeed. अप्रतिगृह्यस्य Apratigṛihyasya, of such a person from whom the acceptance of gift is forbidden. प्रतिगृह्णाति Pratigṛihṇâti, accepts gifts. अपि Api, even. सम्राट् Samrâṭ, Oh Sovereign. प्राणस्य Prâṇasya, of Hari, also called Prâṇa. कामाय Kâmâya, for pleasing. यां Yâm, whichever. दिशम् Diśam, direction; एति Eti, (a man) goes. तत्र Tatra, there. वधाशंकं Vadhâśaṅkam, the fear of death; an act (such as stealing or theft) which produces in the mind a fear of death. भवति Bhavati, becomes; is committed. सम्राट् Samrâṭ, Oh Sovereign. प्राण: Prâṇaḥ, life; vitality. परमं Paramam, Great. ब्रह्म Brahma, Brahmaṇ. वै Vai, indeed. य: Yaḥ whoever. एवं Evam, in this way, *i.e.*, with the seats, form, &c. एतत् Etat, this; Brahmaṇ विद्वान् Vidvân, knowing; realizing within himself. उपास्ते Upâste, meditates on. एनं Enam, him. न Na, not. प्राण: Prâṇaḥ, life; vitality. जहाति Jahâti, gives up. एनं Enam, him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरंति Abhikṣaranti, protect. देव: Devaḥ, a god. भूत्वा Bhûtvâ, becoming. देवान् Devân, the devas, (in case of men), and the sportful, playful ones, or aspects of Hari, as seen in the Svetadvipa, in case of devas. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेह: Vaideḥaḥ, the king of the Videḥas. जनक: Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛiṣabham, elephants, together with oxen. ददामि Dadâmi, (will) give. इति Iti. स: Saḥ, that. याज्ञवल्क्य: Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

3. Yâjñavalkya said:—"Let us hear what any other teacher has told you."

Janaka said:—"Udaṅka Śaulbâyana told me, "Life is verily Brahman."

Yâjñavalkya said:—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Udaṅka Śaulbâyana teach you that Life is Brahman. For what is the good of a person who has not (the protection of the Lord known as) Life. But did he instruct you about the Temple and the Image installed therein (and the Meaning of the secret name of the Lord?).

Janaka said:—"He did not tell me these."

Yâjñavalkya:—"It is only a quarter of the teaching about Brahman, O great King."

"Tell us then, O renowned Yâjñavalkya," said Janaka.

Yâjñavalkya said :—" The seat of the life functions of Prâṇa, Apâna, &c., is also the Temple of the Lord Hari, known as Life. The goddess Ramâ, called Akâśa or the All-shining, is the Image of the Lord Prâṇa or Life. (And the Meaning of the secret name Prâṇa is 'beloved' or 'dear'). Let one meditate on God as the dear."

Janaka said :—" What is the nature of this Dearness, O Yâjñavalkya."

Yâjñavalkya replied :—" The nature of dearness is the God, called Life Himself. It is indeed, O great King, to please Viṣṇu, the Life, that a man eats food, and, in order to secure food, he helps even those to offer sacrifice who are not competent to offer sacrifices, and he accepts gifts from those from whom no gifts should be accepted. Verily it is in order to please the Lord Hari, called Prâṇa or Life, that one goes even to dangerous quarters, where there is fear of death (and there, by committing even crimes) obtains means of sustaining Life within (and thus puts his own life to the risk of death). Life, O great King, is, therefore, the Highest Brahman. He who knows Brahman as such (with his Secret name, the Temple, the Image and the Meaning of the secret name), is never abandoned by Brahman as Life. All beings lower in scale to him, seek their sustenance from him and minister to his wants. He having become a deva goes to the devas.

Note.—That is, if he is a deva, then getting union with higher devas (devo bhutvâ), he reaches Brahman, along with Brahmâ, when the latter gets mukti at the end of a kalpa. Then he sees the Shining Ones (devân) or those aspects of the Sportful Lord Hari which exist in the Svetadvîpa. But if the worshipper is a man and not yet entitled in this world-cycle to become a deva, then he reaches the plane of the devas (devo bhutvâ) and getting mukti obtains union with devas (devân apyaiti). Note the double meaning of the sentence devo bhutvâ devân apyaiti. This applies to the succeeding mantras also.

Janaka Vaideha said :—" I present you a thousand elephants and oxen."

Yâjñavalkya said :—" My father was of opinion that

one should not accept dakṣinâi without fully instructing his pupil."—243.

MANTRA IV. 1. 4.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे बर्कुर्वार्ष्णश्चक्षुर्वै ब्रह्मेति। यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्वार्ष्णोऽब्रवी-च्चक्षुर्वै ब्रह्मेत्यपश्यतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां। न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति। स वै नो ब्रूहि याज्ञवल्क्य चक्षुरेवायतनमाकाशः प्रतिष्ठा सत्यमित्येनदुपासीत। का सत्यता याज्ञवल्क्य। चक्षुरेव सम्राडिति होवाच चक्षुषा वै सम्राट् पश्यन्तमाहुरद्राक्षीरिति स आहाद्राक्षमिति तत्सत्यं भवति। चक्षुर्वै सम्राट् परमं ब्रह्म। नैनं चक्षुर्जहाति सर्वाण्येनं भूतान्यभि-क्षरन्ति। देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते। हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः। स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ४ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man; any of thy teachers. यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravît, said; instructed. तत् Tat, that. शृणवाम Sriṇavâma, let us hear. इति Iti. बर्कुः Batkuḥ, Batku by name. Some read बर्कुः (Barkuḥ). वार्ष्णः Vârṣṇaḥ, of the family of Vriṣṇa. मे Me, to me. अब्रवीत् Abravît, said; instructed. ब्रह्म Brahma, Brahmaṇ. चक्षुः Chakṣuḥ, eye; who sees all. वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtrimân, one instructed by one's mother. पितृमान् Pitrimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by one's religious preceptor or Guru. ब्रूयात् Bruyât, may instruct. तथा Tathâ, so. तत् Tat, that. वार्ष्णः Vârṣṇaḥ, of the family of Vriṣṇa. अब्रवीत् Abravît, instructed thee. चक्षुः Chakṣuḥ, eye; who sees all. वै Vai, indeed. ब्रह्म Brahma, the Brahmaṇ. इति Iti. अपश्यतः Apaśyataḥ, of one who is eye-less; of one who is without the Lord Chakṣus (eye). हि Hi. किं Kim, what; interrogative word—meaning nothing. It is the Lord Viśva (विश्व) who sees or knows of the Jâgrata (जाग्रत) or waking condition. But for him there would be no consciousness of the Jâgrata or the waking condition. स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his; of the Lord Eye. आयतनं Âyatanam, seat. प्रतिष्ठां Pratiṣthâm, form, image. अब्रवीत् Abravît, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravît, said; did instruct. इति iti. सम्राट् Samrât, Oh, Sovereign. एतत् Etat, that; the instruction given by Batku. एकपात्

Ekapât, a quarter; partial; incomplete. वै Vai, indeed. इति Iti. सः Saḥ, renowned; renowned as thou art for thy knowledge of Brahman. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. नः Naḥ, to me. ब्रूहि Brûhi, tell it. चक्षुः Chakṣuḥ, eye; one who sees all. आयतनं Âyatanam, seat. एव Eva, only. आकाश :Âkâśaḥ, the sky; Ramâ. प्रतिष्ठा Pratiṣṭhâ, image. एनत् Enat, this. सत्यं Satyam, the truth. उपासीत Upâsîta, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh, Yâjñavalkya. का Kâ, what. सत्यता Satyatâ, the nature of truth. याज्ञवल्क्य Yajñavalkya O Yâjñvalkya. सम्राट् Samrâṭ, Oh, Great King. चक्षुः Chakṣuḥ, the eye. एव Eva, only. इति Iti. उवाच Uvâcha, said (Yâjñavalkya.) ह Ha. चक्षुषा Chakṣuṣâ, with the help of the eye, because it is the Lord Viśva, who is also called the eye (Chakṣu), makes one see the objects. वै Vai, indeed. सम्राट् Samrâṭ, Oh Sovereign. पश्यंतम् Paśyamtam, seeing; a man when he is seeing something. आहुः Âhûḥ, (others) say. अद्राक्षीः Adrâkṣîḥ, hast (thou) seen. इति Iti. सः Saḥ, he who sees. आह Âha, says. अद्राक्षम् Adrâkṣam, (I) have seen. इति Iti. तत् Tat, that; the thing (when seen again). सत्यं Satya, true, as it was. भवति Bhavati, becomes. सम्राट् Samrâṭ, Oh Sovereign. चक्षुः Chakṣuḥ, the eye. परमं Paramam, great. ब्रह्म Brahma, Brahman; because the Lord Hari, who is in the eye, is the cause of the real knowledge, it is therefore the Brahman of the eye, called Satya or Truth. यह Yaḥ, whoever. एवं Evam, in this way, *i.e.*, with the seat, form, &c. एतत् Etat, this; Brahman. विद्वान् Vidvân, knowing; realising within himself. उपास्ते Upâste, meditates. एनं Enam, Him. न Na, not. चक्षुः Chakṣuḥ, the eye. जहाति Jahâti, gives up. एनं Enam, Him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरंति Abhikṣaranti, milk or ask for the things they desire. देवः Devaḥ, a god. भूत्वा Bhûtvâ, becoming. देवान् Devân, the devas. The sportful forms of the Lord in the Śvetadvîpa. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyariṣabham, elephants, together with oxen. ददामि Dadâmi, (will) give. इति Iti. सः Saḥ, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

4. Yâjñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Baṭku, of the family of Vriṣṇa, instructed me that Chakṣus (the Lord, known as the All-seeing) is the Brahman."

Yâjñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Vârṣṇa teach you that Sight was Brahman. For what is the good of a person

who has not (the protection of the Lord known as) Sight. But did he instruct you about the Temple and the Image (and the Meaning of the secret name of the Lord).

Janaka said :—" He did not tell me these."

Yâjñavalkya said :—" It is only a quarter of the teaching about Brahman, O Great King."

" Tell us, then, O renowned Yâjñavalkya ", said, Janaka.

Yâjñavalkya said :—" The organ of sight, namely, the Eye, is also the Temple of the Lord Hari, known as Chakṣus, or the All-seeing. The Goddess Ramâ, called Âkâṣa or the All-shining, is the Image of the Lord. The Meaning of the secret name Chakṣus is Truth. Let one meditate on God as Truth."

Janaka said :—" What is the nature of that Truth, O Yâjñavalkya ?" Yâjñavalkya replied :—" The nature of Truth is the Lord Himself, known as Chakṣus (Sight), O great King. For verily, O Great King, seeing through the help of the Lord, called Chakṣus, during the waking condition, people say to the person who sees—" Did you see him ", and he says, " I have seen." Then that which he has seen is the Truth. The Sight verily, O Great King, is the supreme Brahman. He who knows Brahman as such (with His secret name, All-seeing, the Temple and the Image and the Meaning of the secret name), Him Brahman as Sight or All-seeing never abandons. All beings (lower) in scale to him, seek their sustenance from him and minister to his wants. He having become a Deva, goes to the Devas."

Janaka Vaideha said :—" I present you a thousand elephants and oxen."

Yâjñavalkya said :—" My father was of opinion that one should not accept the Guru-Dakṣiṇâ, without fully instructing his pupil"—244.

MANTRA IV. 1. 5.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे गर्दभीविपीतो भारद्वाजः श्रोत्रं वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेत्यशृण्वतो हि किꣳ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य श्रोत्रमेवायतनमाकाशः प्रतिष्ठानन्त इत्येनदुपासीत । कानन्तता याज्ञवल्क्य । दिश एव सम्राडिति होवाच तस्माद्वै सम्राडपि यां कां च दिशं गच्छति नैवास्या अन्तं गच्छत्यनन्ता हि दिशो दिशो वै सम्राट् श्रोत्रꣳ श्रोत्रं वै सम्राट्परमं ब्रह्म । नैनꣳ श्रोत्रं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानतदुपास्ते । हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ५ ॥

ते Te, to thee. कश्चित् Kas'chit, any wise man; any of thy teachers. यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravît, said; instructed. तत् Tat, that. शृणवाम Sriṇavâma, let us hear. इति Iti. गर्दभी Gardabhî, resident of the province of Gardabha. विपीतः Vipîtaḥ, Vipitâ by name. भारद्वाजः Bhâradvâjaḥ, of the family of Bharadvâja. मे Me, to me. अब्रवीत् Abravît, said; instructed. ब्रह्म Brahma, Brahman. श्रोत्रं Srotram, the ear; (hearing). वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtrimân, one instructed by one's mother. पितृमान् Pitrimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by one's religious preceptor or Guru. ब्रूयात् Brûyât, may instruct, तथा Tathâ, so. तत् Tat, that. भारद्वाजः Bhâradvâjaḥ, of the family of Bharadvâja. अब्रवीत् Abravît, instructed thee. श्रोत्रं Srotram, the ear (hearing). वै Vai, indeed. ब्रह्म Brahma, the Brahman. इति Iti, अशृण्वतः As'riṇvantaḥ, one without the Lord Hari, who is also called the Ear. हि Hi. किं Kim, what; it is an interrogative word—meaning nothing. स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, His; of the Lord Ear. आयतनं Âyatanam, seat, Place. प्रतिष्ठां Pratisthâm, form; image, Person. अब्रवीत् Abravît, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravît, said; did instruct. इति Iti. सम्राट् Samrât, Oh, Sovereign. एतत् Etat, that; the instruction given by Bhâradvâja. एकपात् Ekapât, a quarter; partial; incomplete. वै Vai, indeed. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. सः Saḥ, renowned, renowned as thou art for your knowledge of Brahman. नः Naḥ, to me. ब्रूहि Brûhi,

tell it. श्रोत्रं Śrotram, the ear (hearing). आयतनं Âyatanam, seat. एव Eva, only. आकाश: Âkâśaḥ, the sky; Ramâ. प्रतिष्ठा Pratiṣṭhâ, form. एनत् Enat, this; her. अनंत: Anantaḥ, the infinite. उपासीत Upâsîta, (thou) shouldst meditate on. इति Iti याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. का Kâ, what. अनंतता Anantâ, infinity. सम्राट् Samrâṭ, Oh Sovereign. दिश: Diśaḥ, the directions; the Lord Hari, who is in the direction; is Dik (दिक्) or direction. एव Eva, only. इति Iti. उवाच Uvâcha, said (Yâjña-valkya). ह Ha. सम्राट् Samrâṭ, Oh Sovereign. हि Hi, because. दिशं Diśaḥ, the directions. अनंता: Anantâḥ, infinite; endless. तस्मात् Tasmât, therefore. एव Eva, it is. यां कां Yâmkâm, whatever. च Cha, दिशं Diśam, direction. गच्छति Gachchhati, goes. अपि Api, if; even. अस्या Asyâ, her; of the direction. अंतं Antam, end. न Na, not, एव Eva, it is. गच्छति Gachchhati, goes. हि Hi, because. अनंता Anantâḥ, infinite. दिश: Diśaḥ, the directions, सम्राट् Samrâṭ, Oh Sovereign. दिश: Diśaḥ, the directions. श्रोत्रं Śrotram, the ear; within the ear. वै Vai, indeed. सम्राट् Samrâṭ, Oh Sovereign. श्रोत्रं Śrotram, the ear; hearing. परमं Paramam, great. ब्रह्म Brahma, Brahmaṇ. वै Vai, indeed. य: Yaḥ, whoever. एवं Evam, in this way, *i.e.*, with the seat, form, &c. एतत् Etat, this; Brahmaṇ. विद्वान् Vidvân, knowing; realising within himself. उपास्ते Upâste, meditates. एनं Enam, Him. न Na, not. श्रोत्रम् Śrotram, the ear. जहाति Jahâti, gives up. एनं Enam, Him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरंति Abhikṣaranti, protect. देव: Devaḥ, a god. भूत्वा Bhûtva, becoming. देवान् Devân, the higher and playful gods of the Śvetadvîpa. अपि Api, together with, as well as the Brahmaṇ. एति Eti, joins. वैदेह Vaidehaḥ, the king of the Videhas. जनक: Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛiṣabham, elephants, together with oxen. ददामि Dadâmi, (will) give. इति Iti. स: Saḥ, that. याज्ञवल्क्य: Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâ-cha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

5. Yâjñavalkya said:—"Let us hear what any other teacher has told you."

Janaka said:—"Vipîta Bhâradvâja, of the country of Gardabha, instructed me that the All-hearing is Brahmaṇ."

Yâjñavalkya said:—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher, should have taught, so did Gardabhi Vipîta Bhâradvâja teach you that the All-hearing is Brahmaṇ. For what is the good of a person who has not (the protection of the Lord known as) All-hearing. But did he instruct you about the Temple and the Image (and the Meaning of the secret name of the Lord).

Janaka said :—"He did not tell me these."

Yâjñavalkya said :—"It is only a quarter of the teaching about Brahmaṇ, O Great King."

"Tell us, then, O renowned Yâjñavalkya," said Janaka.

Yâjñavalkya said :—"The organ of hearing or the ear is also the Temple of the Lord Hari, known as All-hearing. The goddess Ramâ, called Akâśa, or the All-shining, is His Image. (The meaning of the secret name, All-hearing, is the Infinity or Ananta.) Let one meditate on God as Infinite.

Janaka said :—"What is the nature of this Infinity, O Yâjñavalkya."

Yâjñavalkya replied :—"The nature of the Infinity is the God, called the Diś, or the Director, O Great King. Therefore, verily O Great King, when any one goes in any direction (Diś), he does not find its end (Anta), for verily the space (Diś or direction) is endless or Ananta. The Director (Diśah) verily, O Great King, is the same who is the Lord known as the All-hearing. The Lord, known as the All-hearing, O Great King, is verily the Supreme Brahman. The Lord known as the All-hearing never abandons the man who meditates on Him as such. All beings (lower in scale to such a one) seek him for their sustenance and minister to all his wants. He having become a Deva, goes to the Devas, he who knowing the Lord as such worships him so."

Janaka Vaideha said :—"I present you a thousand elephants and oxen."

Yâjñavalkya said :—"My father was of opinion that one should not accept the Guru-Dakṣina, without fully instructing his pupil—" 245.

MANTRA IV. 1. 6

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे सत्यकामो जाबालो मनो वै ब्रह्मेति । यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा

तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेत्यमनसो हि किꣳ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठा । न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । मन एवायतनमाकाशः प्रतिष्ठाऽऽनन्द इत्येनदुपासीत । का आनन्दता याज्ञवल्क्य । मन एव सम्राडिति होवाच मनसा वै सम्राट् स्त्रियमभिहार्यते तस्यां प्रतिरूपः पुत्रो जायते स आनन्दो मनो वै सम्राट् परमं ब्रह्म नैनं मनो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते । हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ६ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man; any of thy teachers. यत् Yat, whatever. एव Eva, only. अब्रवीत् Abravît, said; instructed. तत् Tat, that. शृणवाम Sṛiṇavâma, let us hear. इति Iti. जाबालः Jâbâlaḥ, the son of Jabâlâ. सत्यकामः Satyakâma, Satyakâma by name. मे Me, to me. अब्रवीत् Abravît, said; instructed. ब्रह्म Brahma, the Brahmaṇ. मनः Manaḥ, the mind. वै Vai, indeed. इति Iti. यथा Yathâ, as. मातृमान् Mâtṛimân, one instructed by the mother. पितृमान् Pitṛimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by oneś religious preceptor or Guru. ब्रूयात् Brûyât, may instruct. तथा Tathâ, so. तत् Tat, that. जाबालः Jâbâlaḥ, the son of Jabâlâ. अब्रवीत् Abravît, instructed (thee). मनः Manaḥ, the mind. वै Vai, indeed, ब्रह्म Brahma, the Brahmaṇ. इति Iti. अमनसः Amanasaḥ, of Him who is without the Lord Hari, also called manas or mind, because it is He who gives in us the faculty of thinking. हि Hi. किं Kim, what; what result, (meaning nothing). स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, His; of the mind. आयतनं Ayatanam, seat. प्रतिष्ठां Pratiṣṭhâm, form; image. अब्रवीत् Abravît, did he instruct. तु Tu, but. मे Me, to me. न Na, not. अब्रवीत् Abravît, said; did instruct. इति Iti. सम्राट् Samrâṭ, Oh Sovereign. एतत् Etat, that; the instruction given by Satyakâma. एकपात् Ekapât, a quarter; partial; incomplete. वै Vai, indeed. इति Iti. सः Saḥ, renowned; renowned as thou art for your knowledge of Brahmaṇ. नः Naḥ, to me, ब्रूहि Brûhi, tell it. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. मनः Manaḥ, the mind; the organ or faculty. एव Eva, only. आयतनं Âyatanam, seat. आकाशः Âkâśaḥ, the sky; Ramâ. प्रतिष्ठा Pratiṣṭhâ, form. एनत् Enat, this; her. आनंद Ânanda, bliss; happiness; the cause thereof. उपासीत Upâsîta, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. का Kâ, what. आनंदता Ânandatâ, the cause of bliss or happiness. सम्राट् Samrâṭ, Oh Sovereign. मनः Manaḥ Lord,

Mind. एव Eva, only. इति Iti. उवाच Uvâcha, said. ह Ha. मनसा Manasâ, by the mind ; by the mind which works under the guidance of Lord Hari, who is therefore called Manas or Mind. सम्राट् Samrâṭ, Oh Sovereign. स्त्रियं Striyam, a wife. अभिहार्यते Abhihâryate, joins with. तस्यां Tasyâm, in her. प्रतिरूप: Pratirûpaḥ, similar; like the image of the father. पुत्र: Putraḥ, a son. जायते Jâyate, is born. स: Saḥ, He; the son born. आनंद: Ânandaḥ, is (the source of) happiness. सम्राट् Samrâṭ, Oh Sovereign. मन: Manaḥ, the Lord Mind. वै Vai, indeed. परमं Paramam, Great. ब्रह्म Brahma, Brahmaṇ. य: Yaḥ, whoever. एवं Evam, in this way, *i.e.*, with the seat, from, &c. एतत् Etat, this ; Brahmaṇ. विद्वान् Vidvân, knowing ; realising within himself. उपास्ते Upâste, meditates. एनं Enam, Him. न Na, not. मन: Manaḥ, the Lord Mind. जुहाति Jahâti, gives up. एनं Enam, Him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. अभिक्षरंति Abhikṣaranti, protect. देव: Dvaḥ, a god. भूत्वा Bhûtvâ, becoming. देवान् Devân, the higher and playful gods of the Śvetadvîpa. अपि Api, together with, as well as the Brahmaṇ. एति Eti, joins. वैदेह: Vaidehaḥ, the king of the Videhas. जनक: Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyṛiṣabham, Elephants, together with oxen. ददामि Dadâmi, (will) give. इति Iti. स: Saḥ, that. याज्ञवल्क्य: Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. मे Me, my. पिता. Pitâ, father. अननुशिष्य Ananuśiṣya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

6. Yâjñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Satyakâma Jâbâla instructed me that the Lord, known as Manas, or All-emotion, is the Brahmaṇ."

Yâjñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father, and a good teacher should have taught, so did Satyakâma Jâbâla teach you that the All-emotion is Brahmaṇ. For what is the good of a person who has not (the protection of the Lord known as) the All-emotion. But did he instruct you about the Temple and the Image (and the meaning of the secret name of the Lord).

Janaka said :—"He did not tell me these."

Yâjñavalkya said :—"It is only a quarter of the teaching about Brahmaṇ, O Great King."

"Tell us then, O Yâjñavalkya," said Janaka.

Yâjñavalkya said :—" The organ of emotion or Manas is verily also the Temple of the Lord, known as All-emotion. The Goddess Ramâ, called Âkâśa or the All-shining, is the Image of the Lord. The meaning of the secret name Manas is bliss. Let one meditate on God as the Bliss."

Janaka said :—" What is the nature of this Bliss, O Yâjñavalkya" :—

Yâjñavalkya replied :—" The nature of Bliss is the Lord, known as All-emotion, O Great King. For verily, O Great King, through emotion working under the guidance of the Lord All-emotion a man approaches his wife, and in her he begets a son, an exact image of himself, and the son is the source of joy to the father. Therefore, the All-emotion verily, O Great King, is the Supreme Brahmaṇ. The Lord, known as All-emotion, never abandons such a person. All (lower) creatures seek their sustenance from him, and minister to his wants, and he becoming a Deva goes to the Devas, he who knows the Lord as such and worships him thus."

Janaka Vaidehi said :—" I present you a thousand elephants and oxen ".

Yâjñavalkya said :—" My father was of opinion that one should not accept the Guru-Dakṣiṇâ, without fully instructing his pupil"—246.

MANTRA IV. 1. 7.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेत्यब्रवीन्मे विदग्धः शाकल्यो हृदयं वै ब्रह्मेति। यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेत्यहृदयस्य हि किꣳ स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठां। न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति। स वै नो ब्रूहि याज्ञवल्क्य। हृदयमेवायतनमाकाशः प्रतिष्ठा स्थितिरित्येनदुपासीत। का स्थितता याज्ञवल्क्य हृदयमेव सम्राडिति होवाच

हृदयं वै सम्राट् सर्वेषां भूतानामायतनꣳ हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति हृदयं वै सम्राट् परमं ब्रह्म नैनꣳ हृदयं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते। हस्त्यृषभꣳ सहस्रं ददामीति होवाच जनको वैदेहः। स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥ ७ ॥

इति बृहदारण्यके चतुर्थे प्रथमं ब्राह्मणम् ॥ १ ॥

ते Te, to thee. कश्चित् Kaśchit, any wise man; any of thy teachers. यत् Yat, whatever. अब्रवीत् Abravît, said; instructed. तत् Tat, that. शृणवाम Śṛiṇavâma, let us hear. इति Iti. शाकल्यः Śâkalyaḥ, the son of Sakala. विदग्धः Vidagdhaḥ, Vidagdha by name. मे Me, to me. अब्रवीत् Abravît, said; instructed. ब्रह्म Brahma, the Brahmaṇ. हृदयं Hṛidayam, the presiding Lord of the heart. वै Vai, indeed. इति Iti. यथा Yathâ, as, मातृमान् Mâtṛimân, one instructed by one's mother. पितृमान् Pitrimân, one that has received instructions from one's father. आचार्यवान् Âchâryavân, one instructed by one's religious preceptor or Guru. ब्रूयात Brûyât, may instruct. तथा Tathâ, so. तत् Tat, that. शाकल्यः Śâkalyaḥ, the son of Śakala, अब्रवीत् Abravît, instructed (thee). हृदयं Hṛidayam, the presiding Lord of the heart. वै Vai, indeed. ब्रह्म Brahma, the Brahmaṇ. इति Iti. अहृदयस्य Ahṛidayasya, one without the Lord of the heart who guides our Buddhi (बुद्धि) or intellect. हि Hi. किम् Kim, what; what result, (meaning nothing). स्यात् Syât, can there be. इति Iti. ते Te, to thee. तस्य Tasya, his; of the presiding deity of the heart. आयतनं Âyatanam, seat. प्रतिष्ठां Pratiṣṭhâm, form; image installed therein. अब्रवीत् Abravît, did he instruct. तु Tu, but. मे Me, to me. न Na, not अब्रवीत् Abravît, said; did instruct. इति Iti. सम्राट् Samrâṭ, Oh Sovereign. एतत् Etat, that; the instruction given by Vidagdha. एकपात् Ekapât, a quarter; partial; incomplete. वै Vai, indeed. इति Iti. याज्ञवल्क्य: Yâjñavalkya, Oh Yâjñavalkya. सः Saḥ, renowned; renowned as thou art for thy knowledge of the Brahmaṇ. नः Naḥ, to me. ब्रूहि Brûhi, tell it. हृदयं Hṛidayam, the heart. एव Eva, only. आयतनं Âyatanam, seat; temple. आकाशः Âkâśaḥ, the sky; Ramâ. प्रतिष्ठा Pratiṣṭhâ, form; installed Image. एनत् Enat. this; her. स्थितिः Sthitiḥ, the cause of stay or continuance in a state or condition. उपासीत Upâsîta, (thou) shouldst meditate on. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. का Kâ, what. स्थितता Sthitatâ, the cause of stay. सम्राट् Samrât, Oh Sovereign. हृदयं Hṛidayam, the presiding Lord of the heart. He who pervades the (1) *whole* heart in the region, one *span* in length, as well as who is at the (2) root measuring one thumb, and (3) at the tip of the pericarp of the heart, and measuring half a thumb. Such are the three forms of the Lord of the heart which are the cause of fixity. They cause the three states of consciousness (1) waking (2) dream (3) and deep sleep. एव Eva, only. इति Iti. उवाच Uvâcha, (Yâjñavalkya) said. ह Ha. सम्राट् Samrât, Oh

Sovereign. हृदयं Hridayam, the Lord of the heart who pervades the whole heart in the region one span in length. The Viśva form of Lord, causing waking consciousness. सर्वेषां Sarveşâm, all. भूतानां Bhûtânâm, of the beings. आयतनं Âyatanam, seat, abode. वै Vai, it is well-known. सम्राट् Samrâtt Oh Sovereign. हृदयं Hridayam, the Lord of the heart who resides in the tip of the Karnikâ (कार्णिका) of the heart. The Taijasa form of the Lord, controlling and causing dream-consciousness. सर्वेषां Sarveşâm, all. भूतानां Bhûtânâm, of the beings. प्रतिष्ठा Pratişthâ, upholder. हि Hi, because. सम्राट् Samrât, Oh Sovereign. हृदये Hridaye, in the heart. The Prâjña form of the Lord Vişnu causing and controlling dreamless deep sleep-consciousness. He resides at the root of the Karnikâ of the heart. एव Eva, certainly. सर्वाणि Sarvâni, all. भूतानि Bhûtâni, the beings. प्रतिष्ठितानि Pratişthitâni, contained; upheld. भवंति Bhavanti, are. सम्राट् Samrât, Oh Sovereign. हृदयं Hridayam, the Lord of the heart. The all-consciousness. वै Vai, indeed. परमं Paramam, great. ब्रह्म Brahma, the Brahman. यः Yah, whoever. एवं Evam, in this way, *i.e.*, with the seat, form, &c., temple, image, &c. एतत् Etat, this; Brahman. विद्वान् Vidvân, knowing; realising within himself. उपास्ते Upâste, meditates. एनं Enam, Him. न Na, not. हृदयं Hridayam, the Lord of the heart. जहाति Jahâti, gives up. एनं Enam, Him. सर्वाणि Sarvâni, all. भूतानि Bhûtâni, the beings. अभिक्षरंति Abhikşaranti, milk; seek for sustenance. देवः Devah, a deva. भूत्वा Bhûtvâ, becoming. देवान् Devân, the higher Devas as well as the playful forms of the Lord in Svetadvîpa. अपि Api, together with, as well as the Brahman. एति Eti, joins. वैदेहः Vaidehah, the king of the Videhas. जनकः Janakah, Janaka. उवाच Uvâcha, said. ह Ha. सहस्रं Sahasram, thousand. हस्त्यृषभं Hastyrişabham, elephants and oxen. ददामि Dadâmi, (will) give. इति Iti. सः Sah, that. याज्ञवल्क्यः Yâjñavalkyah, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. मे Me, my. पिता Pitâ, father. अननुशिष्य Ananuśişya, not completing the instructions to a disciple. न Na, not. हरेत Hareta, should take (gifts). इति Iti. अमन्यत Amanyata, admonished.

7. Yâjñavalkya said :—"Let us hear what any other teacher has told you."

Janaka said :—"Vidagdha Śâkalya told me that the Lord, known as Hridaya (consciousness), is the Brahman."

Yâjñavalkya said :—"As one who has the three-fold advantage of having a good mother, a good father and a good teacher, should have taught, so did Vidagdha Śâkalya teach you that consciousness is Brahman. For what is the good of a person who has not (the protection of the Lord known as) Consciousness. But did he instruct you about the Temple and the Image (and the meaning of the secret name of the Lord).

Janaka said :—"He did not tell me these."

Yâjñavalkya said :—" It is only a quarter of the teaching about Brahmaṇ, O Great King."

" Tell us then, O Yâjñavalkya," said Janaka.

Yâjñavalkya said :—" The seat of the Lord, known as Consciousness is verily the organ of consciousness or heart itself. The Goddess Ramâ, called Âkâśa, or the All-shining, is the Image of the Lord. The meaning of the secret name consciousness, is Fixity or Will. Let one meditate on God as Fixity or Will."

Janaka said :—" What is the nature of this Will or Fixity."

Yâjñavalkya replied:—" The nature of Will is verily the Lord himself, known as Consciousness, O Great King. For verily, O Great King, the (entire) heart is (1) the abode of all beings (in waking) (2) the (top of the) Heart verily, O Great King, is the resting place of all beings (in dream) (3) in the (root of the) Heart all beings, O Great King, are supported (in dreamless sleep). (Thus in the Heart there is the three-fold support of all beings.) Will verily, O Great King, is the Supreme Brahmaṇ. The Lord, known as Consciousness, does not abandon that person who knowing the Lord as such, worships Him thus. All (lower) beings seek their sustenance from such a person, minister to his nap. He becoming a Deva, goes to the Devas, he who knowing God thus, worships Him as such."

Janaka Vaideha said :—" I present you a thousand elephants and oxen."

Yâjñavalkya said :—" My father was of opinion that one should not accept the Guru-Dakṣinâ, without fully instructing his pupil " :— 247.

MADHVA'S COMMENTARY ON SAḌÂCHÂRYA BRÂHMAṆAM.

(In the previous Adhyâya, we saw how Janaka caused a discussion to take place among the assembled Brâhmaṇas and Yâjñavalkya. This

he did in order to find out the most learned person amongst them, so that he might make that person his spiritual Guru. In that discussion, Yâjña-valkya defeated all other Brâhmaṇas, and thus proved his worthiness to become the Guru of Janaka. In the present Adhyâya, Janaka accepts Yâjñavalkya as his Guru, and the dialogue between Janaka and Yâjña-valkya is in the form of one between a pupil and his preceptor, and has no element in it of the spirit of rivalry, that we saw in the last Adhyâya. So this Adhyâya teaches the acceptance by Janaka of Yâjñavalkya as his Guru and Yâjñavalkya's teaching Janaka the further truths about Brah-maṇ. So in this Adhyâya, the disputation or Kathâ is not in the form of Jalpa (as it was in the last Adhyâya), but it is in the form of Vâda.

(The Brâhmaṇam begins by a question put by Janaka to Yâjñvalkya, whether the latter had come to his Court with the object of acquiring cattle, or whether he had come for "Anvantân." This last word is generally explained as meaning "subtle questions," and it is said that the question of Janaka was, whether Yâjñavalkya had come to ask "subtle questions." But his explanation is wrong; for Yâjñavalkya was himself a knower of Brahmaṇ, and did not stand in need of asking any questions, from any body, about Brahmaṇ. The Commentator, therefore, explains this word 'Anvanta' thus :—).

'Aṇu' means the Lord Bhagavân, and 'Anta' means conclusions or determination or ascertainment of truth. The question of Janaka was :— "Have you come to tell us the truth about the Lord, called Aṇu (the Subtle One), or to get cattle."

Note.—The reply of Yâjñavalkya was that he had come for the sake of getting cattle, as well as to teach Janaka the Truth about the Subtle Brahmaṇ. But before imparting such teaching, Yâjñavalkya tries to ascertain how far Janaka already knows about Brahmaṇ, and so he asked him what had other teachers taught him. Janaka replied that he had learnt from six teachers, whom he names, the six sacred names of Brahmaṇ. Thereupon Yâjñavalkya asked whether these teachers had told him the "Âyatana" and "Pratiṣṭhâ" of these six secret names. *Primâ facie,* both these words have one and the same mean-ing, for "Âyatana" means the abode, and "Pratiṣṭhâ" means the resting place. But this explanation is wrong, for then there would be repetition, as both words convey the same meaning. Therefore, the Commentator explains these two words thus :—

Pratiṣṭhâ means "Pratimâ rupena Samsthitâ," the form that exists as an image, (or the reflected form of the Lord existing as the image of the Lord, or one which may be taken as a substitute for the Lord, for purposes of meditation).

[What is this particular form or image of the Lord? To this, the author replies :—]

"The principal Pratimâ or image of the Lord is always the Goddess Ramâ, on account of her greatest similarity to the Lord."

Note.—Ramâ is the principal image of the Lord, for she has the nearest approach to the Lord. Brahmâ and others are also pratimâs or images of the Lord, but not the principal image: because they have not that intimate connection with the Lord, which Ramâ has. The goddess Ramâ is constantly in attendance on the Lord, and always fulfils all His commands, and so she is the first or the primary reflection of the Lord, and is, therefore, called the Person (dhâraka Puruṣa) of the Lord. She is eternally free (nitya-mukta), and all-pervading, just like the Lord. Her bliss is greater than that of other Muktas, and in this respect also she is the nearest approach to the Lord.

(But in the Śruti, Âkâśa is said to be the image of the Lord. How do you say that Ramâ is meant by the word Âkâśa? To this, the author answers :—).

"The word Âkâśa means Ramâ, because it etymologically consists of two words Â and Kâṣa. The word Â means "fully from all sides," and Kâṣa means "shining or luminous." She who is luminous on all sides or is All-bright is Âkâśa or Ramâ."

(*Note.*—As there is only one supreme image or Person of the Lord in the goddess Ramâ, so there ought to be only one supreme abode or Âyatana of the Lord. But the Śruti mentions six such abodes or Âyatanas. How is that? To this, the Commentator answers :—).

"For every separate form of the Lord Viṣṇu, there is a separate Âyatana or resting place." This is from the Adhyâtma.

(*Note.*—Yâjñavalkya says that the teachings given by the six teachers to Janaka, related only to a Pâda of Brahmaṇ, namely, that it was one-fourth teaching relating to Brahmaṇ. What are the other three quarters of the teaching to which Yâjñavalkya refers? This question is thus answered by the Commentator in the words of the same authority of the Adhyâtma :—).

The complete knowledge of Brahman consists of four parts; namely, (1) the knowledge of His image or nearest person, (2) the knowledge of His resting place, (3) the knowledge of His secret name, (4) and the knowledge of the meaning of the secret name, (or the method of meditation on that secret name). When all this knowledge is acquired, then the learning (or meditation) becomes fruitful.

(*Note.*—Yâjñavalkya then gives the meaning of the secret name Vâk, and says that Prajñâ (or intuitive knowledge or wisdom) is the meaning of Vâk. Thereupon Janaka asked, what was the nature of this Prajñâ. The answer of Yâjñavalkya was that Vâk was the Prajñata. Now, the question of Janaka was, what were the attributes or qualities of the substance called Vâk; but Yâjñavalkya, instead of mentioning these qualities, repeats that the substance Vâk is the quality of wisdom. Why is it so? To this, the Commentator answers :—).

The answer of Yâjñavalkya to the question, 'What is the nature of Prajñâ that it is Vâk' (and so on in other questions), shows that, with regard to Brahman, there is no difference or distinction between the attributes and the substance. In fact, with regard to Brahmaṇ, Dharma (quality) and Dharmin (qualified) are one and the same. Though with regard to others the quality always differs from the substance.

(*Note.*—Yâjñavalkya enumerates various inspired works due to Vâk or the word of God, such as Rig Veda, etc. Among this list occur two words, Vidyâ and Śloka. They require explanation, and so the Commentator says :—).

"The wise say that the Pancharâtras composed in non-metrical language or prose are denoted here by the term Vidyâ, while the Pancharâtras composed in metrical language or verse are alled Ślokas Both these prose and verse Pancharâtras are said to be Vedas." This is in the Brahmâṇḍa Purâṇa.

(*Note.*—In the same passage occur the words Sûtra, Anuvyâkhyâna, and Vyâkhyâna. The Commentator explains these thus :—).

"By the word Sûtra is meant the Brahma Sûtra, the Mahâmimânsâ Sûtras (the Pûrva Mimânsa Sûtra), and so also the Saṅkarṣaṇa Sûtras. The Vyâkhyânas are works like Brahma Tarka, Prakâśika Nirṇaya, Tattva Nirṇaya, &c. All these were composed by the Lord Bhagwat Himself. The Anu-vyâkhyâṇas are works like Brihat-tarka, etc." Thus these words have been explained in Pratisankhyâna.

(*Note.*—Yâjñavalkya was told by Janaka that six teachers (1) Jitvan, (2) Udaṅka, (3) Baṭku, (4) Vibhîta, (5) Satyakâma, and (6) Vidagdha had taught him six secret names of Brahman, namely, (1) Vâk, (2) Prâṇa, (3) Chakṣus, (4) Śrotram, (5) Manas, (6) Hṛidayam. Literally, these words, mean (1) Speech, (2) Breath, (3) Eye, (4) Ear, (5) Mind and (6) Heart. In other words, they mean the various organs of a living body, and so they cannot be the names of God. The author explains them in a way so as to show that these very words are the names of Brahman also :—).

"Vâk is called Brahmaṇ, because Viṣṇu is the giver of the power of expression (Vâchakatva) to men. So Vâk means the giver of wisdom or the Inspirer.

"Brahmaṇ is called Prâṇa, because He leads all Himself. (The word Prâṇa means Leader). So Viṣṇu is called the Supreme Leader of Prâṇa.

"Brahmaṇ is called Manas, because He is the real Feeler. He is All-Feeling.

"He is called Chakṣus, because He sees everything, or He is All-seeing.

"He is called Śrotram, because He has the power of hearing everything, or All-hearing.

"He is called Hṛidaya, because He dwells in all hearts." Thus it is in the Pratyâhâra.

(*Note.*—In other Upaniṣads also, Brahmaṇ is described in these very terms. Thus in Taittirîya Upaniṣad, the question asked by a son to his father, "Teach me, Sir, Brahmaṇ," and the answer given there is—Anna is Brahmaṇ, etc. The Commentator quotes this also as his authority :—).

"Thus, in another Upaniṣad also, we find that Annam, Prâṇa, Chakṣus, Śrotram, Manas, Vâk have been called Brahmaṇ."

(*Note.*—An objector may say that in the Taittirîya Upaniṣad the words Vâk, etc. may mean Brahman, for the context there is about Brahman ; but in this Upaniṣad they cannot

mean Brahman, and their being so-called here, is metaphorical only. For we see that in this Upaniṣad it is mentioned that "the Vâk does not abandon him," "the Prâna does not abandon him," &c. Had these words Vâk, Prâna, etc., meant Brahman, the Śruti would not have said that Vâk, etc., does not abandon him. For we see that even the worshippers of Brahman are sometime dumb (abandoned by speech), deaf (abandoned by hearing), blind (abandoned by sight, etc). So the sound and healthy possession of these or organs of senses, cannot be the proper result of meditation upon Brahman. For the result of meditation must be in accordance with the mode of meditation. Therefore, the Upaniṣad teaches that the very sense organs Eye, Breath, etc., are Brahman. To this objection, the Commentator replies :—).

"He who always meditates on Viṣṇu in the organs of speech, etc., is never abandoned by the Lord Viṣṇu, known under the name of Vâk, etc." Thus it is taught in the Sattatva.

(*Note.*—It may be that in the sentences Vâgvai Brahma, etc., the words Vâk, etc., denote the Supreme Brahman. But what is there to prevent these words from denoting the sense organs of speech, etc. To this, the author replies :—).

The sense organs of speech, etc., are denoted by the terms Âyatana or the Place. (The various places of Brahman mentioned in the Sruti are the sense organs; therefore, these organs could not have been meant by the Śruti when it says Vâk is verily Brahman, nor could the Sruti have meant to teach meditation on these sense organs. Therefore, the author says :—)

"By using the term Supreme Brahman with regard to Vâk, etc., it is indicated that the sense organs of speech, etc., are not meant to be the objects of meditation or worship, but that the supreme Brahman is meant here."

(*Note.*—Yâjñavalkya says distinctly in his answer to Janaka :—Vâg Vai, Samrâṭ, Paramam Brahman, 'O Great King, Speech is the Supreme Brahman.' So the organ of speech could not have been meant by Yâjñavalkya when he says in the previous passage Vakvai Brahman. For nowhere is it possible that a mere sense-organ should be Supreme Brahman. Nor is it possible that the mere worshipper of a sense-organ should obtain any fruit. Nor could a sense-organ, which is insentient matter, be a proper object of worship, for it is said in Sûtra Achetanopâsanasya—Vyarthatvât. The worship of an inanimate object (possessing no consciousness) is perfectly useless. And even the Śankarṣâna Sûtra may be quoted to show the futility of worshiping senseless objects, for that Sûtra says, Achetana, asatya, ayogyâny anupâsyâny aphalatve viparyayâbhyâm—"An inanimate object, or a false object, or one not worthy of worship, should never be worshipped, for there is no fruit in such worship, and because, on the other hand, there is evil result of such worship (as it leads one to Hell).")

[An objector may say that we do not worship the mere organs of speech, &c., as Brahman, but we meditate on Brahman in the organs of speech, etc., and consequently such worship of speech, &c., is not a false worship, but it is the worship of pure Brahman. This is a false argument. The sense-organs of speech, etc., have never the quality of

Brahman, and worshipping them as Brahman will be a false worship and will lead to evil results. This the author shows :—]

It has been said in the Upâsanâ Nirṇaya : —

"Vain is the worship of those who bow down to Pratimâs or "symbols" or earth, &c., or the sense-organs, or Prâna or Jîvas, &c., thinking them to be the Lord Hari ; for such worshippers of the False there is no salvation at all, they certainly go down into the region of the great sorrowful blinding darkness ; just as an insect enters into a flame."

[It is said in the 'text Devobhûtvâ Devân Apyaiti,'—becoming a Deva, he goes to the Devas. This passage has been understood by others to apply to *all* who worship Brahman under his secret names of Vâk, etc., in the various organs of senses. This is, however, wrong ; for every worshipper of Brahman does not become a Deva ; and so the author shows the persons who are entitled to worship Brahman and so reach Devas at once :—]

The constant worship of the Lord Viṣṇu *simultaneously* in all the indriyas (or the senses) befits the *devas* only ; and such a worshipper certainly attains higher deva-hood. Being already a deva, he gets the position of higher deva-hood by attaining Sâyujjya with a higher deva, that is, by becoming a co-tenant of the body of a higher deva and thus experience all joys of the higher deva. He ultimately goes to the Lord Puruṣottama, when Brahmâ gets Mukti (at the end of a Kalpa).

(*Note.*—The Devas practically never get so-called Mukti till the end of a Kalpa ; and then they do so along with Brahmâ. They being cosmic agents of the Lord, cannot be allowed to go to rest, so long as the world-activity lasts).

[The author next explains the sentence, 'Sarvâni Enam Bhutâni Adhikṣaranti.' It has been taken by some to mean that all creatures approach such a worshipper to supply all objects of enjoyment in this world. This is a wrong notion. The supply is not made in this world, but in the next world, as the Commentator explains :—]

"To such a deva-worshipper, human Mukta Jîvas supply all objects of enjoyments ; while these all Deva worshippers like him supply in their turn all objects of enjoyment to those Devas who are higher to them, and the higher Devas, on their part, supply the objects of enjoyment constantly to the Lord Hari."

[The author next explains this Sâyujjya-hood mentioned by him above. A being may obtain this condition of union, without becoming of the same form as the person with whom he unites. Therefore, the author says :—]

"Sâyujjya is said to be that condition of contact, in an intimate manner, with another spirit, by entering into the body occupied by that

(spirit), without assuming a similarity of form of that spirit. This entrant spirit enjoys in the body of that higher spirit all the joys which that spirit enjoys. This is called Sâyujjya, because it is a very intimate kind of union (san-yukta).

(*Note.*—This means that one Deva soul, by devotion to Brahman, may enter into the body of a higher Deva and enjoy in that body all the pleasures which that higher Deva experiences, without assuming the form of that Deva. When the very form of a Deva is assumed by the worshipper that becomes a Sârupya union. Therefore, a deva-worshipper of Brahman, in the method mentioned above, may enter into the body of a higher Deva and enjoy bliss there. And in such entering, there is merely intimate contact with the body of the Deva, without assuming the form of that Deva.)

[The next question is, are beings other than Devas, namely, human beings, entitled to the worship of Brahman taught in this Brâhmaṇam. Such worshippers, who are not Devas, are also entitled to this form of worship, but the result in their case is different from the result obtained by a Deva-worshipper. The human-worshipper does not become a Deva at once, nor does he enter into the body of a Deva, as a Deva-worshipper does, but he goes only to the *plane* or *loka* of the Deva. This the author shows next :—]

By worshipping Viṣṇu in the senses, as mentioned above, a human being *gradually* obtains the status of a man-deva, because he is not entitled to Deva-hood at once. These man-devas are those Mukta men, who go to the same world, where the devas dwell, and so they are called human-devas, or Mânuṣa-Sura. So "Devo Bhûtvâ," in the case of a human worshipper, means "going to the *world* of Devas." There, by continuing their worship of the Lord Hari, these human Devas get Sâyujjya with the Devas or enter into the body of the Devas in the Deva Loka, and this is what is meant by the phrase "Devân Apyaiti," in the case of men.

This phrase in the case of Deva-worshipper meant going to the Supreme Brahman to see and sport with those forms of His, called Deva-forms, or sportful-forms, (for 'Deva' means "sport" also), which are to be found existing in the Śvetadvîpa. In the case of a human-worshipper this phrase means getting Sâyujjya with a deva.

[The words, 'hastiriṣabham sahasram' have been explained by others—"Bulls as big as elephants." The author shows that this is a wrong meaning, and so he explains this phrase thus:—]

In the Mâna-Sanhitâ it is said that "A Kṣatriya student should give to his teacher the Guru Dakshiṇâ, consisting of bulls mixed with elephants. A Brâhman student should give only bulls, a Vaiśya student should give cows, according to his power." So Janaka, in accordance

with this rule, gave bulls and elephants as Guru Dakṣiṇâ to Yâjñavalkya.

(*Note.*—In the previous Adhyâya it was mentioned that Janaka had put in an enclosure a thousand *cows* as a present to that man who would be found to be the best knower of Brahman. How do you then say that Janaka gave *bulls* and *elephants*, and not *cows* ? This, however, is not an insurmountable objection. The cows mentioned in the last Adhyâya were to be given, not as a Guru Dakṣiṇâ, but as a prize, to the winner in the disputation While in the present Adhyâya it is the Guru Dakṣiṇâ, which Janaka is offering, and such Dakṣinâ must consist of bulls and elephants, and not of cows. An objector says, was not Yâjñavalkya a same kind of Guru as Jitvan and others, who had taught Janaka? We say 'no' to this. Yâjñâvalkya was the *principal* Guru of Janaka, because he taught the science of getting Mokṣa. Jitvan and others were secondary Gurus, because they taught that science which was not the means of getting Mokṣa. Though the Vidyâ taught by Jitvan and others might lead some men to Mukti, yet that Vidyâ did not lead Janaka to Mukti. The objector therefore, says, how is it that one and the same Vidyâ may lead some men to Mukti, and fail to lead others. To this, the author replies :—)

The Devas get Mukti by one kind of Vidyâ, while men get Mukti by another Vidyâ. Even in these cases also, according to the difference of capacity, there are differences of results. Thus all *men* do not get Mukti from the same Vidyâ, nor do all Devas. Therefore, the giver of that Vidyâ which leads to the Mukti of the person taught, must be regarded as the Mukhya-Guru or the Principal Guru. There are others also who are called Gurus, namely, who teach Vidyâs other than that which leads to the Mukti of the person taught. (In this sense, Jitvan and others were also Gurus of Janaka).

MANTRA 3.

(In the Mantra it has been said, "Prâṇasyaiva Kâmâyâyâjyam Yâjayati" "for the sake of Prâṇa—he offers sacrifice for him who is not worthy to be sacrificed". To this an objector says, sacrificing for a person for whom it is not proper to sacrifice, accepting gift from a person from whom no gift should be accepted, theft, etc., are means of getting food, they are not means of pleasing the Lord, called Prâṇa. How is it then that the Śruti says that it is in order to please (Kâmâya) the Lord Prâṇa that one commits these improper acts? To this, the Commentator says :—).

A man takes his food, in order to please the Lord Viṣṇu dwelling in the Prâṇa of that man. (But an ordinary man does not know that he is taking food to please Viṣṇu, but he thinks that he does so to please himself). The ignorant people, similarly, commit theft (thinking that they are doing so, in order to get money to maintain themselves), but they really do so, through the will of the Lord Viṣṇu. But even in their case they do not know that it is the will of Janârdana, the ruler of Prâṇa. Thus it is in the Pravritta.

MANTRA 4.

(In the text it has been said, Chakṣus is verily Brahman. There, by the word Chakṣus, the mere organ of sight is not meant, but it is a form of Viṣṇu, called Chakṣus, which is meant there. Therefore, the author says :—).

That form of Viṣṇu which dwells in the eye is called Chakṣus.

(In the text we find that when a person sees through the eye people call him 'Have you seen?' and he answers, 'I have seen.' It is, therefore, objected that Chakṣus in the text does not mean any form of the Lord, but the organ of sight, called Eye. The author says :—)

The perception through other sense-organs, like hearing, smelling, etc., is not direct perception (Aparokṣa), and therefore the text says—have you seen, etc. The perception of the external world is through the grace of this Lord Viṣṇu existing in the right Eye, and called Viśva. When this Lord Viṣṇu seated in the right Eye goes down to the throat, then the man enters the dream-state, and the seeing of the waking object does not take place. The eyes are then closed, and all other senses go to rest, along with the closing of the Eyes. Therefore, Viṣṇu is called the ruler of the Eye, and He gets the name of Satya or truth (because perception through the eye is the most direct means of acquiring truth.)

MANTRA 5.

(In the text it is said that Viṣṇu, called Ear, should be worshipped as Ananta, or infinite and endless. After mentioning this infinity of the Lord, it is asked by Janaka, what is the nature of the infinity, and the answer is Diśaḥ, or quarters. Now, these "quarters" or "directions" are called Ananta or endless, and this is unreasonable. The Commentator asnwers this objection thus :—)

The All-pervading Bhagawân is called Ananta, and He verily has the name of Diś also, for He exists in every direction (Diś), and because He always commands (Deśana), so He is appropriately called Dik or Director, as well as existing in every direction.

MANTRA 6.

(In answer to the question, what is the nature of joy, Yâjñavalkya says that Manas is joy, showing thereby that the Bhagawat, under the name of Manas, gives joy to everyone. But in the illustration the son is said to be the giver of joy, and not the Lord. How is this? To this, the author says :—)

Since, through the intervention of Viṣṇu existing in Manas, a man through Kâma procreates a son on his wife, and that son gives joy to the

father, how much more must the Lord Hari be a giver of joy, when, indirectly, through the son, a man gets so much joy? This is in Brahma Tarka.

(Note.—The argument is what is known as Kaimutya Nyâya. The Lord Hari must be very joyful, indeed, when a mere contact with Him, through the intermediation of Manas, gives so much happiness to one when a son is born. The Lord as Manas, or All-feeling, must be supreme joy.

(In the sixth Mantra, Yâjñavalkya mentions two Pratiṣṭhâs, and one âyatana of the Lord in Heart. He says:—

(1) Hridayam vai Samrâṭ sarveṣâm bhûtânâm âyatanam.

(2) Hridayam vai Samrâṭ sarveṣâm bhûtânâm Pratiṣṭhâ.

(3) Hridaye hi eva Samrâṭ sarvâṇi bhûtâni pratiṣṭhitâni.

Thus there appear to be three statements regarding the heart. The two statements as regards the heart being the pratiṣṭhâ of all Jîvas, the author explains thus:—)

The heart is, in a general way, the Pratiṣṭhâ of all creatures, for they are *always* supported (pratiṣṭhitâni) by the Lord in the heart; but they are more especially supported by the Lord in the sleep state of the creatures. (Hence the double repetition of pratiṣṭhâ).

(Though the form of the Lord in the heart is one, how is it that three forms of the Lord in the Heart are mentioned. This is next explained:—)

The first statement of heart being the âyatana of all, means that the Lord Puruṣottama, of the size of a span (9 inches) pervades the entire heart, and the heart so pervaded is said to be the ancient, eternal, abode of all Jîvas. (Namely, the heart of every Jîva is the abode of that Jîva, and by heart is meant the Lord pervading the entire heart, to the extent of one span.) The second statement regarding Pratiṣṭhâ means that the Lord entering into the very root of the pericarp of the lotus-like heart is called Muleśa, and has the size of (anguṣṭhâgra) half a thumb (3 inches). All Jîvas are supported in their respective Muleśa, and so Heart is said to be the support of all Jîvas. In this Hari, the puruṣa of the size of half the thumb (anguṣthâgra), all Jîvas rest in dreamless sleep. When He, the Lord, goes to the top of the pericarp of the heart-lotus where He has the size of a full thumb, the Jîva dreams. The Jîva awakens from this place, when sleep goes away. (This explains the three different sizes attributed to Hari—one that of a span, and the other that of a thumb, and the third that of half a thumb).

(But it has been said in another place that in waking condition, the Jîva is in the right eye, in dream state he is in throat, and in

dreamless suṣupti, he is in the heart. The Lord ruling over the waking state is called Viśva, over the dream state He is called Taijasa and over Suṣupti He is Prâjña. (See Mâṇḍukya Upaniṣad.) But now it is said that the Jîva is *always* in the heart, in the Muleśa or the Lord in the root of the pericarp of the heart. And it is further said now, that the Jîva when it rises up from the root of the pericarp to the top of the pericarp, it passes from dreamless state to dream state. Moreover, it is said again that the *entire* heart is the place of the Jîva: the heart of the size of a span. How are these conflicting statements to be reconciled? This is no valid objection. As a matter of fact, the svarûpa of Jîva (which is an atom) is always located in the heart, as the Śruti says:—hridihi eṣa âtmâ. It cannot be said that in the dream state the Jîva passes from the heart to the throat, and in the waking state it goes to the right eye. For the above Śruti, hridy hy eṣa âtmâ, implies that the Jîva is *always* in the heart, and because the Vedânta Sûtra, hridi, &c., (I. 3. 25) also declares that the heart is the seat of the Jîva. But when it is said that in waking state the Jîva is in the right eye, and in the dream state, it is in the throat, it means that the Jîva comes in intimate relation with those places, in those states, without leaving its seat in the heart; just as the light of a lamp may come in contact with various objects in a room, without moving from its place in the lamp. And so it is explained in the Vedânta Śûtra Guṇâd va âlokavat (II. 3. 24).

(Why is it said that the form of the Lord in the heart is of the size of a thumb, &c., when, as a matter of fact, He is there in other sizes also? This is also no valid objection. The space existing in the heart has the size of a thumb, and so, by a figure of speech, the size of the Lord pervading that space is said to be of the size of a thumb. Though the Lord is All-pervading, He is metaphorically said to be of the size of a thumb when speaking of His location in the heart).

(It is further objected:—If the form of Viṣṇu is the âyatana as well as the pratiṣṭhâ in the heart, why then the Śruti says heart is the âyatana and the heart is the pratiṣṭhâ? To this, the author replies:—)

This Bhagavân having three forms is designated by the term Hridaya.

Note.—In the case of other organs, there was a separate âyatana and a separate pratiṣṭhâ. Âkâśa was pratiṣṭhâ there. But in the case of the heart, the seat of the Jîva as well as of the Lord, Âkâśa is not said to be the pratiṣṭhâ. In the heart, one must look for no Image of the Lord, but for the Lord Himself. There the soul comes directly, and face to face in contact with his master, ruler and lover, the Lord Himself, and need not look to Srî for help.

(An objector says, where do you get the meaning of pratiṣṭhâ to

be Image ? What is your authority for it ? The Commentator therefore quotes an authority :—)

It is said in the same (Brahma Tarka) : By âyatana is meant the place, and by pratiṣṭhâ is to be understood the upholding personality, (hence the Image.)

(Thus we have three forms of the Lord in the heart : (1) The Lord of the size of a span pervading the *whole* heart, (2 the Lord of the size of the phalange of a thumb, existing in the root of the pericarp of the lotus of the heart, (3) the Lord of the size of a thumb, existing in the tip of the pericarp of the heart. An anguli is $\frac{3}{4}$th inch in size, a span is equal to twelve angulis or nine inches in size, a phalange is equal to an anguli or $\frac{3}{4}$th inch in size. Thus, in waking state the Jîva pervades the whole heart or is in the Lord, having the size of nine inches, in dream the Jîva pervades the tip of the heart and is $1\frac{1}{2}$ inches in size or the size of a thumb, for that is the size of the Lord there ; and in deep dreamless sleep, the Jîva is in Mulesa, or in the Lord, at the root of the heart, whose size is half a thumb or $\frac{3}{4}$th of an inch. The size of the Jîva is always atomic).

Here ends the Commentary on Sadâchârya Brâhmaṇam.

SECOND OR KURCHA BRAHMANAM.

अथ कूर्च ब्राह्मणम्

MANTRA IV. 2. 1.

जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच नमस्तेऽस्तु याज्ञवल्क्यानु माशाधीति । स होवाच यथा वै सम्राण्महान्तमध्वानमेष्यन् रथं वा नावं वा समाददीतैवमेवैताभिरुपनिषद्भिः समाहितात्माऽस्येवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति । नाहं तद्भगवन्वेद यत्र गमिष्यामीत्यथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति । ब्रवीतु भगवानिति ॥१॥

वैदेह: Vaidehaḥ, the king of the Videhas. जनक: Janakaḥ, Janaka. कूर्चात् Kûrchât, from the throne. उप Upa, up to Yâjñavalkya. अवसर्पन् Avasarpan, going ; approaching. उवाच Uvâcha, said. ह Ha. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. ते Te, to thee. नम: Namaḥ, salutation. अस्तु Astu, be. मा Mâ, me. अनुशाधि Anuśâdhi, teach (about Mokṣa). इति Iti. स: Saḥ, He ; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. सम्राट् Samrâṭ, Oh Sovereign. यथा Yathâ, just as. महांतम् Mahântam, long. अध्वानम् Adhvânam, path ; distance, एष्यन् Eṣyan, when going ; in order to

go. रथं Ratham, a chariot. वा Vâ. नावं Nâvam, a boat. वा Vâ, or. समाददीत Samâdadîta, may take. एवं Evam, in that manner. एव Eva, just. एताभिः Etâbhih, these; just mentioned. उपनिषद्भिः Upaniṣadbhiḥ, by the Upaniṣads. समाहितात्मा Samâhitâtmâ, pacified at heart. असि Asi, (thou) art. एवं Evam, in this way. वृंदारकः Vrindârakaḥ, superior; chief. आढ्यः Âḍhyaḥ, rich; wealthy. सन् San, being; (though) thou art. अधीतवेदः Adhîtavedaḥ, having studied the Vedas. उक्तोपनिषत्कः Uktopaniṣatkaḥ, having been instructed in the Upaniṣads. इतः Itaḥ, from this world. विमुच्यमानः Vimuchyamânaḥ, when leaving; when getting mukti. क्व Kva, where. गमिष्यसि Gamiṣyasi, shalt go इति Iti. भगवन् Bhagavan, Oh venerable Sir. अहं Aham, I. यत्र Yatra, where. गमिष्यामि Gamiṣyâmi, shall go. तत् Tat, that. न Na, not. वेद Veda, (I) know इति Iti. अथ Atha, now. यत्र Yatra, where. गमिष्यसि Gamiṣyasi, (thou) shalt go. तत् Tat, that. अहं Aham, I. ते Te, to thee. वक्ष्यामि Vakṣyâmi, shall tell. वै Vai, indeed. इति Iti सः Saḥ, that; Janaka. उवाच Uvâcha, said. भगवान् Bhagavân, my venerable Sir. ब्रवीतु Bravîtu (be pleased to) say. इति Iti.

1. Janaka Vaideha (in order to hear teaching conducive to his mukti) came down from his throne, (and approaching Yâjñavalkya and prostrating himself before him as a pupil should), addressed him thus:—" O Yâjñavalkya! Salutation be to thee, teach me (the way to mukti)."

Yâjñavalkya said:—"As one, O great King! going on a distant journey, procures a chariot or a ship, so even thou art furnished with these secret doctrines (mentioned in the last chapter, and thereby thy heart is at rest) and, though surrounded by all distractions, like servants and wealth, thou hast studied the Vedas and hast been taught the Upaniṣads. But dost thou know where thou shalt go on attaining Mukti?"

Janaka Vaideha said:—" O venerable Sir, I do not know where I shall go."

Yâjñavalkya said:—"I shall tell thee now where thou shalt go (namely, what is thy future goal when thou shalt get mukti.").—248.

MANTRA IV. 2. 2.

इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषस्तं वा एतमिन्धꣳ सन्तमिन्द्र इत्याचक्षते परोक्षेणैव परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥ २ ॥

एषः Eṣaḥ, He. इंधः Indhaḥ, indha; burning. नाम Nâma, is called. वै Vai,

indeed. ह Ha. यः Yaḥ, who. अयं Ayam, this. पुरुषः Puruṣah, the Puruṣa. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye. तं Tam, him. एतम् Etam, this. इंधम् Indham, indha; the burning Lord. सन्तं Santam, being; existing. इंद्रः Indraḥ Indra. इति Iti. आचक्षते Âchakṣate, call. परोक्षेण Parokṣeṇa, by an indirect or secret name; mysteriously. एव Eva, only. हि Hi, because. देवाः Devâḥ, the devas or gods. परोक्षप्रियाः Parokṣapriyâḥ, fond of speaking or, teaching about the Lord, by an indirect name. इव Iva as if; they seem. प्रत्यक्षद्विषः Pratyakṣadviṣaḥ, not fond of speaking by the name directly.

2. Yâjñavalkya said :—"That (well-known) Person who is in the right eye (of all) is verily Indha or the Shining One. (Him do all holy kings go, when attaining mukti.) And verily who is Indha, they (the devas) call Indra indirectly, for the devas are fond of mystery (and love to worship the Lord, under indirect names) and they dislike in a way what is direct (so that the evil-minded may not learn the secrets of the Lord for their selfish ends).—249.

MANTRA IV. 2. 3.

अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट् तयोरेष संस्तावो य एषोऽन्तर्हृदय आकाशोऽथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डोऽथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिवाथैनयोरेषा सृतिः संचरणी यैषा हृदया दूर्ध्वा नाड्युच्चरति यथा केशः सहस्रधा भिन्न एवमस्यैता हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्त्येव ताभिर्वा एतदास्रवदास्रवति तस्मादेष प्रविविक्ताहारतर इवैव भवत्यस्माच्छारीरादात्मनः ॥ ३ ॥

अथ Atha, again. एतत् Etat, this. वामे Vâme, left. अक्षणि Akṣaṇi, in the eye. पुरुषरूपम् Puruṣa-rûpam, puruṣa-like; in the image or shape of a man. एषा Eṣâ, she. अस्य Asya, his; of the Puruṣa, who is in the right eye. पत्नी Patnî, wife. विराट् Virât, Virâṭ by name; Srî. एषः Eṣaḥ, this. तयोः Tayoḥ, of them both; of Indra and Virâj. संस्तावः Samstâvaḥ, song sung in their praise (by Prâṇa). यः Yaḥ, who. हृदये Hṛidaye, in the heart. अंतः Antaḥ, inside. एषः Eṣaḥ, He. आकाशः Âkâśaḥ, distinct sound (made by Prâṇa). आ Â, full, and काश kâśa, clear and distinct; that which can be heard by all beings, in the form of sound, when both the ears are closed. This is the eternal *sound* comprising all the Vedas. अथ Atha, again. एषः Eśaḥ, this. यः Yaḥ, that. हृदये Hṛidaye, in the heart of hearts. अंतः Antaḥ, inside. लोहितपिंडः Lohitapiṇdaḥ, the red lump; the lotus of the heart. एतत् Etat,

this. एनयोः Enayoḥ, of them both; of Indra and Virâj. अन्नं Annam, place of eating food, because they both eat the food here in this lotus. अथ Atha, again. एनयोः Enayoḥ, of them both; of Indha and Virâj. एतत् Etat, this. प्रावरणं Prâvaraṇam, garment; retreat. यत् Yat, that. एतत् Etat, which. हृदये Hṛidaye, in the heart. अंतः Antaḥ, inside. जालकं Jâlakam, garland. इव iva, like. अथ Atha, again; more over. या Yâ, that. एषा Esâ, this. हृदयात् Hṛidayât, from the heart. ऊर्ध्वा Urdhvâ, upwards. नाडी Nâḍî, nerve; artery. उच्चरति Uchcharati, goes up (to the head). एषा Eṣâ, she; that. एतयोः Etayoḥ, of them both. संचरणी Sañcharaṇî, for moving; for promenading, as if taking exercise after food. सृतिः Sṛitiḥ, path; road. यथा Yathâ, as. केशः Keśaḥ, a hair. सहस्रधा Sahasradhâ, a thousand times. भिन्नः Bhinnaḥ, divided. एवं Evam, so. एताः Etâḥ, these. नाड्यः Nâḍyaḥ, nerves; arteries. हिता Hitâ, hitâ; the benevolent, so called, because they do good to the Jîva, or because they approach very close to the Paramâtman, the great Lord within. नाम Nâma, called. अस्य Asya, His; of the Jîva. हृदये Hṛidaye, in the heart. अंतः Antaḥ, inside. प्रतिष्ठिता Pratiṣṭhitâ, situated. भवंति Bhavanti, are. एताभिः Etâbhiḥ, by these nerves or arteries. एतत् Etat, this. आस्रवत् Âsravat, the finer and subtle, (and, therefore, almost imperceptible) portions of the food eaten by the Jîva. आस्रवति Âsravati, goes; proceeds for the enjoyment of the Âtman. वै Vai, indeed. तस्मात् Tasmât, by that (eating by the paramâtman of this subtle food). एषः Eṣaḥ, He; the Paramâtman. अस्मात् Asmât, from this. शारीरात् Śârîrât, from the embodied or corporeal. आत्मनः Âtmanaḥ, from the Jîvâtman. प्रविविक्ताहारतरः Praviviktâhârataraḥ, the eater of a quite different food, the eater of a very subtle food. एव Eva, certainly. भवति Bhavati, is. इव Iva, as if, because in Avatâra (अवतार) the Lord eats the gross food as well; it is therefore the word इव (iva) has been used. Or, the word इव iva indicates that the food of the Jîva may be the food of the Lord; but the food of the Lord must not necessarily be the food of the Jîva.

3. Again, there is in the left eye, a form of the Lord (Puruṣarûpa), that is, His consort called Virâj (Śrî). Of these two (Indha and Śrî) is this song of praise within the heart (heard so) full and distinctly. And that which is the red lump within the heart is the (place of eating) food of these two (Indha and Virâj). And that which is like a garland within the heart, is the garment of these two. And the road of these two on which they move about, is this nâḍi (artery or nerve) which rises upwards from the heart. And so the nâḍis, called Hitâ (the Benevolent), like a hair divided into a thousand parts, are placed inside the heart (of all Jîvas). Through these Hitâ nâḍîs, indeed, that (food eaten by a Jîva becomes volatilised and its) subtle portion flows out

(as it were, in a continuous) flowing (and that subtle invisible food is eaten by these two Lords). By that (eating of the subtle food), this (Supreme Self) is distinguished from this corporeal self (the Jîva for the food of the Lord is, as it were purer and subtler).—250.

Note.—The force of the phrase '*as it were*' is to indicate that when the Lord incarnates as an Avatâra, then He eats *solid* food also, and not merely the refined essence of the food taken by a Jîva. The Paramâtman is the Eater of a quite different food, different from that of the Jivâtman and of this body.

MANTRA IV. 2. 4.

तस्य प्राची दिक् प्राञ्चः प्राणा दक्षिणा दिग्दक्षिणे प्राणाः प्रतीची दिक् प्रत्यञ्चः प्राणा उदीची दिगुदञ्चः प्राणा ऊर्ध्वा दिगूर्ध्वाः प्राणा अवाची दिगवाञ्चः प्राणाः सर्वा दिशः सर्वे प्राणाः स एष नेति नेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसङ्गो न हि सज्ज्यतेऽसितो न व्यथते न रिष्यत्यभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः स होवाच जनको वैदेहोऽभयं त्वागच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे नमस्तेऽस्त्विमे विदेहा अयमहमस्मि ॥ ४ ॥

इति चतुर्थं द्वितीयं ब्राह्मणम् ॥ २ ॥

प्राञ्चः Prâñchaḥ, of the east प्राणाः Prâṇâḥ, the Leader, the Regents, Indra, Agni, and their wives. तस्य Tasya, His; of the Paramâtman. प्राची Prâchî, East. This includes the south-eastern corner and Agni, the God thereof, and his wife. दिक् Dik, direction; situated in the eastern direction दक्षिणाः Dakṣiṇâḥ, of the south. प्राणाः Prâṇâḥ, the Regents, the Leaders Yama (यम), Nirriti (निरृति) and their wives. दक्षिणा Dakṣiṇâ, southern. दिक् Dik, direction; situated in the southern direction. प्रत्यञ्चः Pratyañchaḥ, of the west. प्राणाः Prâṇâḥ, the Regents, the Leaders, Varuṇa and Vâyu, and their wives प्रतीची Pratîchî, western. दिक् Dik, direction; situated in the western direction. उदञ्चः Udañchaḥ, of the north. प्राणाः Prâṇâḥ, the Regents, the Leader, Soma and Îsâna, and their wives. उदीची Udîchî, northern. दिक् Dik, direction; situated in the northern direction. ऊर्ध्वाः Urdhvâḥ, upwards. प्राणाः Prâṇaḥ, the Regents, the Leaders, Chaturmukha and the Chief air, and their wives. ऊर्ध्वा Urdhvâ, upward; Zenith. दिक् Dik, direction; situated in the upward direction. अवाञ्चः Avâñchaḥ, downwards; Nadir. प्राणाः Prâṇâḥ, the Regents, the Leaders; Śeṣa, Kâma, and their wives. अवाची Avâchî, downward. दिक् Dik, direction; situated in the downward direction, सर्वे Sarve, all. प्राणाः Prâṇâḥ, the

Regents, the Leaders, Śeṣa and Kâma, with their wives. सर्वाः Sarvâḥ, all. दिशः Diśaḥ, directions; situated in all the directions. सः Saḥ, that. एषः Eṣaḥ, the Paramâtman. इति Iti, such; touched with misery, like Brahmâ. न Na, not. इति Iti, such; untouched by misery, like Mukta Ramâ. न Na, not. आत्मा Âtmâ, Viṣṇu. अगृह्यः Agṛihyaḥ, incapable of being grasped as a whole; (incomprehensible). हि Hi, because. न Na, not. गृह्यते Grihyate, has ever been grasped, or comprehended. अशीर्यः Aśîryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śîryate, has ever worn out. असंगः Asaṅgaḥ, such as does not come in contact (with any thing foul.) हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact with. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. इति Iti. जनकः Janakaḥ, Oh, Janaka. अभयं Abhayam, him who removes the causes of fear of those that have attained Mukti; the Paramâtman. प्राप्तः Prâptaḥ, possessed of: reached. असि Asi, art. वै Vai, to be sure. इति Iti. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. सः Saḥ, that. जनकः Janakaḥ, Janaka. वैदेहः Vaidehaḥ, the king of the Videhas. उवाच Uvâcha, said. ह Ha. भगवन् Bhagavan, Oh Venerable sir. याज्ञवल्क्य Yâjñavalkya, Yâjñavalkya. अभयं Abhayam, the Remover of fears. त्वा Tvâ, to thee. गच्छतात् Gachchhatât, may go; may be thine. यः Yaḥ, because, (thou). नः Naḥ, us; me. अभयं Abhayam, him who removes the causes of fear of those that have attained Mukti, the Paramâtman. वेदयसे Vedayase, makest (us) know; hast taught about. ते Te, to thee. नमः Namaḥ, salutations. अस्तु Astu, be. इमे Ime, these; of which I am the king. विदेहाः Videhâḥ, the land of the Videhas. Supply, तव यथेष्टं भोगाय संतु (Tava Yatheṣṭâm bhogâya santu), be at your disposal for your enjoyment. अयं Ayam, this. अहं Aham, I. अस्मि Asmi, am. इति Iti.

4. His Regents in the Eastern (and South-eastern) quarters are (Indra and Agni, and their wives) who rule the East (and South-east.)

His Regents in the South (and South-western) quarters are (Yama and Nirriti, and their wives, who) rule the South (and the South-west.)

His Regents in the West (and North-western) quarters are (Varuṇa and lower Vâyu, and their wives) who rule the West and North-west.)

His Regents in the Northern (and North-eastern) quarters are (Soma and Iśâna, and their wives) who rule the North (and North-east.)

His Regents in the Zenith (are Chaturmukha and the Chief Vâyu, and their wives, as they rule) the Zenith,

His Regents in the Nadir (are Śeṣa and Kâma, and their wives, as they rule) the Nadir.

His Regents in all these quarters are all these Prâṇas or Rulers. The Supreme Self is Neti, Neti. He is Incomprehensible, for He cannot be fully comprehended, He is Imperishable, for He cannot perish, He is Unattached, for nothing can taint Him, He is Unbound, for He is not subject to pain and destruction. O Janaka, thou hast (almost) reached the Fearless.—Thus said Yâjñavalkya.

Janaka Vaideha said :—"May that Remover of fear come to thee, O Yâjñavalkya, thou who hast taught us, O Venerable Sir, this Remover of fear. My salutations be to thee. Here is the whole land of the Videhas, and here am I (do with them as it pleaseth thee)."—251.

Here ends the Kurcha Brahmanam.

THE BHASYA ON THE KURCHA BRAHMANAM.

MANTRA 1.

The King, getting down from the throne and going up to the saint Yâjñavalkya, requested him to give him such instructions as he was fit for. One must worship that particular form of the Lord Paramâtman which he will obtain in Mukti, and by such worship alone there is Mukti. It was with the object of knowing this particular form of Brahmaṇ, suitable for his emancipation, that the King asked the question. It has been said in the Padmapurâṇa—that the term 'Vṛindâraka' (used in the mantra means) he who is approached by the Vṛindas or servants. A master of many servants is a Vrindâraka.

MANTRA 2.

The Lord Janârdana, who is also called Indra, and who is in the heart of the Kings and who is also in the heart of Indra as well as of Yama, is to be attained by the Kings, when they get Mukti ; therefore, that Lord is to be meditated on, and his wife is Virâj (विराज) who is supported by Him. Virâj is another name for Śri.

MANTRA 3.

All Jîvas are constantly chanting the praises of these two, the Lord and His wife ; and this their praise-chant is ever heard when both ears

are closed. This mystic song so heard, is the true essence of all the Vedas. That praise is called Âkâśa or Ever-disinct Sound, because it is directly heard by all the beings. (आ=full, all, काश=clear, distinct). The Lord Viṣṇu is in the right eye of all beings when they are awake. On the eastern direction of Him, there are firmly placed Indra and Agni, with their wives; on His south, are the two gods, Yama and Râkṣasa (राक्षस); on His west, are Varuṇa and Vâyu; on His north, are placed the two gods Soma and Îśâna; on the upper direction (Zenith) are Brahmâ and the chief of the Vâyus; and on His downward direction (Nadir) are the two gods, Śeṣa and Kâma; and each of these gods of directions has his wife with him. The four devas (two gods and two goddesses) in each of the directions, are called Prâṇas—the Leaders or guides, or Regents (prâṇa=praṇetṛi) which is the derivative meaning of the word Prâṇa. The word Prâṇa is also applied to the senses or indriyas, in a secondary sense only. Then the King closes with a prayer—"May the Paramâtman, the remover of the fears, be thine, O Yâjñavalkya, &c.," he means to say, "helpless as I am, I am unable to do anything in return for the teaching given to me, O Yâjñavalkya, and so I pray that the Lord might remove all thy causes of fear." This prayer is thus like the prayer—"सभगवान् स्वकृतेन तुष्येत्;—(sa Bhagavân Svakṛitena tuṣyet)—May your Lordship be pleased with your own acts."

The word Indha means luminous. The Lord truly enjoys the objects that are enjoyed by the Jîva; but the contrary is not true, for the Jîva does not enjoy the experiences of the Lord, whilst He enjoys them as the Adhiṣṭhâtâ (अधिष्ठाता) He enjoys such portions of the objects of enjoyment as are beyond the reach of the Jîva and his Indriyas, on account of the extreme subtlety of those portions. Such is the teaching of Padma Purâṇa.

Here ends the Bhâsya on Kûrcha Brâhmaṇam.

JYOTIR (THIRD) BRAHMANAM.

अथ ज्योतिर्ब्राह्मणम् ।

MANTRA IV. 3. 1.

जनकꣳ ह वैदेहं याज्ञवल्क्यो जगाम समेनेन वदिष्य इत्यथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते तस्मै

ह याज्ञवल्क्यो वरं ददौ स ह कामप्रश्नमेव वव्रे तꣳ हास्मै ददौ तꣳ सम्राडेव पूर्वं पप्रच्छ ॥ १ ॥

याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. जनकं Janakam, to Janaka. वैदेहं Vaideham, the king of the Videhas. जगाम Jagâma, went. सः Sa, He; Yâjñavalkya. मेने Mene, thought within himself. न Na, not. वदिष्ये Vadiṣye, (I) shall speak anything. But Madhva reads it thus :—सम् एनेन वदिष्ये=एनेन (with him), संवदिष्ये (I shall hold an amicable discussion) He takes सम् as an upaśarga. इति Iti. अथ Atha, now; it so happened. ह Ha. यत् Yat, when. जनकः Janakaḥ, Janaka. वैदेहः Vaidehaḥ, the king of the Videhas. च Cha. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. च Cha, and. अग्निहोत्रे Agnihotre, on the sacrifice called Agnihotra. समुदाते Samudâte. Held a discussion. तस्मै Tasmai, to him; to Janaka. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. वरं Varam, a boon. ददौ Dadau, gave; promised. ह Ha. सः Saḥ, He; Janaka. कामप्रश्नं Kâmapraśnam, questions according to his desire; the asking of questions as he liked. एव Eva, only. वव्रे Vabre, chose; asked for a boon. ह Ha. तं Tam, that; such a boon. ह Ha. अस्मै Asmai, to him; to Janaka. ददौ Dadau (Yâjñavalkya) gave. ह Ha. सम्राट् Samrâṭ, the sovereign. एव Eva, it was तं Tam, to him. पूर्वः Pûrvaḥ, first पप्रच्छ Paprachchha asked; put questions to.

1. Yâjñavalkya once went to Janaka, the King of the Videhas, eager to hold an amicable discussion with him (samvadiṣye). Formerly, when Janaka Vaideha and Yâjñavalkya had held a discussion on the Agnihotra, Yâjñavalkya, had granted him a boon. Janaka chose the right to put him any question he liked. Yâjñavalkya granted this boon. It was, therefore, the monarch who put the question first (not waiting for Yâjñavalkya to begin).—252.

Note.—See *Satapatha Brâhmaṇam, XI.* 6. 2. 10 for the granting of the boon.

MADHVA'S COMMENTARY.

MANTRA 1.

"Yâjñavalkya, having given Janaka a boon, that he might ask him any questions that he liked, went to the city of Videhas, wishing to hold a samvâda (an amicable discussion), for holy men are always most eager to hold sacred (śâstric) conversations." It is thus in the Skanda Purâṇa. The object of the saint's going there, was to carry on with the King Janaka a discussion of the nature of samvâda (an amicable discussion, and not Vâda). In spite of all that the King Janaka (eager as he was and to give effect to the boon received by him), was the first to ask him questions, and did not wait for Yâjñavalkya to begin. (The proper etiquette is that the guest should begin).

MANTRA IV. 3. 2.

याज्ञवल्क्य किंज्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाचादित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ २ ॥

याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world, who must need some light to guide him in all his doings. किंज्योतिः Kiñjyotiḥ, of what light; guided by what light. It is a compound word, meaning kim jyotiḥ yasya, asau. इति Iti. सम्राट् Samrâṭ, Oh sovereign, O Great King. आदित्यज्योतिः Âdityajoytiḥ, of the light of the sun; is guided by the light of the sun. इति Iti. उवाच Uvâcha, (Yâjñavalkya) said. ह Ha. आदित्येन Âdityena, by the Sun. ज्योतिषा Jyotiṣâ, by the light; by the help of the light. एव Eva, even, chiefly: there are other lights like sound, &c., coexistent with the sun. अयं Ayam, He, man. आस्ते Âste, sits down. पल्ययते Palyayate, walks to and fro, goes to villages, &c. कर्म Karma, work; business. कुरुते Kurute, does; performs. विपल्येति Vipalyeti, comes back: returns. इति Iti. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एव Eva, just. इति Iti.

2. "What is the light of this man, O, Yâjñavalkya?" (asked Janaka).

(Yâjñavalkya) said. "The sun is (chiefly) his light, oh, Sovereign. (It is) by the light of the sun mainly, (that) he sits down, undertakes a journey, performs his business there; and comes (then) back (home)."

"Just so, oh, Yâjñavalkya"—(said Janaka).—253.

MANTRA IV. 3. 3.

अस्तमित आदित्ये याज्ञवल्क्य किंज्योतिरेवायं पुरुष इति चन्द्रमा एवास्य ज्योतिर्भवतीति चन्द्रमसैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ३ ॥

याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. आदित्ये Âditye, the sun. अस्तमिते Astamite, having set. अयं Ayam, this. पुरुषः Puruṣaḥ, puruṣa; man of the world. किंज्योतिः Kimjyotiḥ, of what light; guided by what sort of light. इति Iti. चंद्रमाः Chandramâḥ, the moon. एव Eva, even, mainly, chiefly. अस्य Asya, His; man's. ज्योतिः Jyotiḥ, light; the guiding light. भवति Bhavati, becomes. इति Iti. चंद्रमसा Chandramasâ, by the moon. ज्योतिषा Jyotiṣâ, by the light; by the help of the light. एव Eva, mainly.

अयं Ayam, He ; man. आस्ते Âste, sits down. पल्ययते Palyayate, walks about, goes to a journey. कर्म Karma, work ; business. कुरुते Kurute, does ; performs. विपल्येति Vipalyeti, comes back. इति Iti. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एव Eva, just. इति Iti.

3. "The sun having set, of what light is this man, O, Yâjñavalkya ?" (asked Janaka).

Yâjñavalkya said :—"The moon is mainly his light. (It is) by the moon-light mainly (that) he sits down, undertakes a journey, performs his business (there), and returns (home)."

"Just so, Yâjñvalkya," (said Janaka).—254.

MANTRA IV. 3. 4.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किंज्योतिरेवायं पुरुष इत्यग्निरेवास्य ज्योतिर्भवतीत्यग्निनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ४ ॥

याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. आदित्ये Âditye, the sun. अस्तमिते Astamite, having set. चंद्रमसि Chandramasi, the moon. अस्तमिते Astamite, having set. अयं Ayam, this. पुरुषः Purusaḥ, purusa ; man of the world. किंज्योतिः Kiñjyotiḥ, of what light; guided by what sort of light. एव Eva, it is; mainly. इति Iti. अग्निः Agniḥ, fire. एव Eva, mainly. अस्य Asya, His; man's. ज्योतिः Jyotiḥ, light; the guiding light. भवति Bhavati, becomes. इति Iti. अग्निना Agninâ, by the fire. ज्योतिषा Jyotiṣâ, by the light; by the help of the light. एव Eva, only; mainly. अयं Ayam, He; man. आस्ते Âste, sits down. पल्ययते Palyayate, walks about, undertakes a journey. कर्म Karma, work; business. कुरुते Kurute, performs; does. विपल्येति Vipalyeti, comes back from journey. इति Iti. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एव Eva, Just. इति Iti.

4. "The sun having set, O Yâjñavalkya, and so also the moon, what is the light of this man ?"

Yâjñavalkya said : "It is Fire that becomes his light. (It is) by the light of fire mainly (that) he sits down, undertakes a journey and performs his business there and returns from it."

"Just so it is, Yâjñavalkya," (said Janaka).—255.

MANTRA IV. 3. 5.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति वागेवास्य ज्योतिर्भवतीति वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र वागुच्चरयत्युपैव तत्र न्येतीत्येवमेवैतद्याज्ञवल्क्य ॥ ५ ॥

याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. आदित्ये Âditye (in) the sun. अस्तमिते Astamite, having set. चंद्रमसि Chandramasi, (in) the moon. अस्तमिते Astamite, having gone down. अग्नौ Agnau, (in the) fire. शांते Śânte, having been extinguished. अयं Ayam, this. पुरुष: Puruṣaḥ, puruṣa; man of the world. किंज्योति: Kiñjyotiḥ, of what light; guided by what sort of light. एव Eva, mainly. इति Iti. वाक् Vâk, sound; it does not mean the organ of speech. एव Eva, mainly. अस्य Asya, His; man's. ज्योति: Jyotiḥ, the light, the guiding light. भवति Bhavati, becomes. इति Iti. वाचा Vâchâ, the sound. ज्योतिषा Jyotiṣâ, by the help of the light. एव Eva, mainly, it is. अयं Ayam, He; man. आस्ते Âste, sits down. पल्ययते Palyayate, walks about, undertakes a journey. कर्म Karma, work; business. कुरुते Kurute, performs. विपल्येति Viplayeti, comes back. इति Iti. सम्राट् Samrât, oh sovereign. तस्मात् Tasmât, therefore. वै Vai, to be sure. यत्र Yatra, when; when there is neither the sun, nor the moon, nor fire. स्व: Svaḥ, one's own. अपि Api, even. पाणि: Pâṇiḥ, the hand. न Na, not. विनिर्ज्ञायते Vinirjñâyate, is distinctly seen owing to the intensity of darkness brought on by the absence of the sun, the moon, and fire. अथ Atha, then. यत्र Yatra, where. वाक् Vâk, the sound, the voice. उच्चरति Uchcharati, proceeds, is uttered aloud. तत्र Tatra, thither. उपन्येति Upanyeti, goes towards. एव Eva, it is. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. एतत् Etat, that; what thou hast said. एवं Evam, so. एव Eva, just. इति Iti.

5. "The sun having set, and so also the moon, and the fire also being extinguished, of what light is this man, Oh, Yâjñavalkya?"—(asked Janaka).

Yâjñavalkya said: "It is the Voice, that becomes his guiding light. (It is) by the light (guidance) of the Voice mainly (that) he sits down, undertakes a journey, performs his business there, and then comes back (home). It is, therefore, Oh monarch, when (even) one's own hands are not visible, then a man goes thither, whence the voice comes."

"Just so it is, Yâjñavalkya," said Janaka.—256.

MANTRA IV. 3. 6.

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किंज्योतिरेवायं पुरुष इत्यात्मैवास्य ज्योतिर्भवतीत्यात्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥ ६ ॥

याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. आदित्ये Âditye, (in) the sun. अस्तमिते Astamite, having set. चंद्रमसि Chandramasi (in) the moon. अस्तमिते Astamite, having gone down. अग्नौ Agnau, in the fire. शांते Sânte, having been extinguished. शांतायां Sântâyâm, in the ceasing. वाचि Vâchi, in the sound or voice. अयं Ayam, this. पुरुष: Purusaḥ, purusa; man of the world. किंज्योति: Kimjyotiḥ, of what light; guided by what sort of light. एव Eva, it is. इति Iti. आत्मा Atmâ, the Self, the Lord Âtman, Visnu. एव Eva, mainly. अस्य Asya, His; man's. ज्योति: Jyotiḥ, the light; the guiding light. भवति Bhavati, becomes. इति Iti. आत्मना Âtmanâ, by the Self, Lord Âtman. ज्योतिषा Jyotiṣâ, by the help of the light. एव Eva, only; it is. अयं Ayam, He; man. आस्ते Âste, sits down. पल्ययते Palyayate, undertakes a journey; walks about. कर्म Karma, work; business. कुरुते Kurute, performs. विपल्येति Vipalyeti, comes back. इति Iti.

6. "The sun having set, and so also the moon, the fire being extinguished and the voice ceasing utterance, what is the light of this man, O Yâjñavalkya"?

Yâjñavalkya said: "It is Self (Âtman) that becomes his Light (through human Reason). (It is) by this light of the Self always (that) he sits down, undertakes a journey, performs his business there, and then comes back home."—257.

Note.—God is the perennial Light of man, but His guidance becomes more manifest when the worldly bustle ceases, and the Pure Reason finds its full scope.

MADHVA'S COMMENTARY.

The word Âtman here means the Lord Bhagavat. He alone is the light of this man, as says the Skanda: "The great Lord Visnu is the sole light or guide of the Jîvas, whether there be present or absent such luminaries as the sun, the moon, etc. When, however, there is an absence of the sun, etc., this Light of the self becomes more prominent, and so it is easily understood, that the Âtmâ is the Great Light or Guide. The Jîva even is not independent (to become his own light); the Lord Janârdana illumines the Buddhi of the Jîva, and thus the Great Lord makes the Jîva work, even in darkness." (So the Âtmic Light does not mean the light of one's own self, but the Light Supreme).

MANTRA IV. 3. 7.

कतम आत्मेति । योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलायतीव । सहि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥७॥

कतमः Katamaḥ, which. Âtman, has several meanings, namely, human soul (Jîva), body, senses, &c. Out of these, to what do you refer? आत्मा Âtmâ, the Âtman. इति Iti. अयं Ayam, he. यः Yaḥ, who, विज्ञानमयः Vijñânamayaḥ, full of Vijñâna or knowledge. प्राणेषु Prâṇeṣu, in the indriyas or senses. हृदि Hṛidi, in the heart. अन्तः Antaḥ, inside residing. ज्योतिः Jyotiḥ, the light; the guide of the Buddhi, &c. of the Jîva. पुरुषः Puruṣaḥ, the puruṣa; the Supreme Person, possessing all the six divine attributes in fullness. सः Saḥ, He. समानः Samânaḥ, ever the same; unchangeable. सन् San, Being. उभौ Ubhau, both. लोकौ Lokau, worlds; either Bhuloka (भूलोक) and Dyuloka (द्युलोक), or waking and sleeping states. अनुसंचरति Anusañcharati, travels, by causing the Jîva to travel through them. ध्यायति Dhyâyati, thinks. This word has here the sense of a causative verb; the Âtman makes the Jîva think. इव Iva, a little. The Jîva thinks out his little thought. लेलायति Lelâyati, takes. This word has also the sense of a causative verb, like ध्यायति. इव Iva, a little. The Jîva grasps a little. सः Saḥ, He; the Âtman. हि Hi, again. स्वप्नः Svapnaḥ, dream; but here it means the bringer on of dream in a Jîva. भूत्वा Bhutvâ, becoming. मृत्योः Mrityoḥ, of death. रूपाणि Rûpâṇi, forms. The waking consciousness or the physical plane is called here the "forms of death." By causing dream, the Lord takes the Jîva away from waking ("forms of death") to dream consciousness; or from the physical plane ("forms of death") to the astral plane. इमं Imam, this. लोकं Lokam, world. अतिक्रामति Atikrâmati, surpasses; makes the Jîva transcend this world.

7. "Which is the Atman?" (asked Janaka).

"He is the Supreme Person, who is All-knowledge, who is in the senses (as their Master), who is in the heart. He is the Light. He, remaining ever the same (Samâna), causes the Jîva to migrate to both worlds, and makes him think a little, grasp a little. Again, being the Dream-Producer, He makes the Jîva transcend this world of mortal forms." —258.

Note.—"This world" refers to the waking consciousness as well as to the physical plane. It also means the condition of bondage or Sansâra.

MADHVA'S COMMENTARY.

It is thus said in the Mahâmimânsâ:—This Great Lord is said to be Dhyâyatîva (**ध्यायतीव**) "thinks, as it were, slightly" because being

Himself independent, He, the Lord, causes the Jîva always to think. He is said to be Lelâyatîva (लेलायतीव) "grasps as it were, slightly," because he causes the Jîva to grasp things. For he is the Lord of all Lords even. He is said to be Vijñânamaya (विज्ञानमय) "all knowledge," because he is full of knowledge. He is said to be Samâna (समान) because he is always the same; for always remaining the same, owing to His unchangeableness, He produces all changes in the Jîva. He makes it travel both the worlds, taking it along with Him. The Great Lord is called Dream (Svapna), because He produces the dream condition in the Jîva. "Imam lokam" in the mantra means the state of consciusness, called waking. It is called "mṛityo rûpâṇi" or "forms of death," because the essential nature of waking consciousness is always death, inasmuch as it is the cause of committing all sorts of sins, and sin is death. By bringing about dream state, the Lord saves the Jîva, for the time being, from these "forms of death," from the commission of fresh sins. (The Mantra has another meaning also). "Imam lokam" in the mantra also means the Physical Plane, the Bhuloka. "The Lord takes the Jîva, after death, away from "this world" into the other world called Antarikṣa or the Astral Plane; and "Svapno bhûtvâ," then means, "by becoming the carrier of the souls to Astral or Dream world, after death." For, in this world, called Bhû, the Jîvas are subject to quick and constant deaths, and so it is "mṛityo rûpâṇi." Deaths there are of various kinds in this world, called Bhû; and these deaths are the consequences of various kinds of sins committed in this world. It has, therefore, been said that the various kinds of deaths are "the forms of death." The term Prithivî or earth is synonymous with waking (jâgrata) consciousness; and the term heaven (svarga) is synonymous with (suṣupti) or dreamless sleep-consciousness; and the term Astral Plane (antarikṣa) is synonymous with dream (svapna) consciousness." It is thus in the Mahâmimânsâ.

[An objector says: just as you have shown that the above Mantra cannot apply to the Jîva, because there are indications in it which show that they are non-applicable to Jîva, so we say that the above Mantra is not applicable to the Îśvara also, for there are indications in it which show that Îśvara could not have been meant by this Mantra. The Mantra says:—

स्वप्नो भूत्वा—"becoming a dream."

How can this apply to the Lord? How can the Lord become a mere dream? This the author explains:—]

Svapnobhûtvâ means svâpako bhûtvâ, namely, being the cause of producing dreams. It does not mean "becoming a dream," but becoming

"a dream-producer." Nor does this word Svapnobhûtvâ apply to the Jîva, for not even the Jîva becomes a mere dream, but he experiences dreams. So it cannot apply to the Jîva even. In fact, the word Svapna is derived from two words, Svapam-nayati, leading to sleep. He who leads to or produces (*na*—meaning leading) sleep or Svâpa, the **न** in **स्वप्न** is an affix, and so Svapna is sleep-producer. The *na* in svap-na, is thus a portion of the verb nayati, "who leads." Here ends Mantra seven.

MANTRA IV. 3. 8.

स वा अयं पुरुषो जायमानः शरीमभिसंपद्यमानः पाप्मभिः संसृज्यते स उत्क्रामन् म्रियमाणः पाप्मनो विजहाति ॥ ८ ॥

स : Saḥ, He. Vai, verily. अयं Ayam, this. पुरुष : Puruṣaḥ, the Jîva ; the Lord. This Mantra applies both to the Jîva and the Lord. जायमान : Jâyamânaḥ, having been born in the case of Jîva, and causing it to be born in the case of the Lord. शरीर' Sariram, the body. अभिसम्पद्यमान : (1) Having got ; the Jîva having got the body, when applied to the Jîva ; (2) Causing the Jîva to get the body, when applied to the Lord. पाप्मभि : Pâpmabhih, with sins. संसृज्यते Samsrijyate (1) (the Jîva) comes in contact with, (2) The Lord comes in contact with, sins figuratively only. स: Sah, He, (1) the Jîva ; (2) as well as the Lord. म्रियमाण: Mṛiyamânaḥ, (1) Having died ; (2) Having caused the death. उत्क्रामन् Utkrâman (1) Having got Mukti ; (2) Having given Mukti to Jîva. पाप्मन: Pâpmanaḥ, sins. विजहाति Vijahâti, (1) gives up (2) makes it give up. वै Vai, indeed.

8. (1) This Puruṣa (Jîva), indeed, comes in contact with sins, when he is caused to be born ; and is made to assume a body (by the Lord). He gives up sins when dead, *i.e.*, when he gets Mukti.

(2) This Purṣa (the Lord), indeed, comes in contact with evil, as it were, when he causes a Jîva to be born and to assume a body and commit (evil deeds); and when He gives Mukti to the Jîva, He (metaphorically) gives up all sins, (for the giving up sins by the Jîva, redounds to the glory of the Lord).—259.

MADHVA'S COMMENTARY.

As the word Lokau in Ubhaulokau " both worlds " in the mantra has a double meaning., *viz*, (1) worlds or planes, (2) states of consciousness so also the Śruti **स वायं जायमानः** (Sa vâ ayam jâyamânaḥ) &c., has a double application, *viz.*, (1) it refers to the Lord or the Paramâtman ; and (2) to the Jîva. (But how do you say that this Mantra refers to Jîva as well? Throughout it the reference is to the Lord, where do you find any

suggestion or implication of the Jîva in this portion of the Brâhmaṇam? To this, the Commentator answers:—

This portion of the Mantra also refers to him (the Jîva), because he is implied as the object whose light or guide is this Paramâtman Viṣṇu. Again, when this portion of the Mantra refers to the Lord, it speaks of Him as Svatantra (**स्वतन्त्र**) independent, and all-pervading. The terms Mṛiyamânaḥ (**म्रियमाणः**) 'dead,' and Jâyamânaḥ (**जायमानः**) "born" are applicable to both the Jîva and to his Leader, the Paramâtman, for the latter regulates and controls the births and deaths of the Jîvas, and in this sense He is said to be "being born," "being dead." (Just as the conquest or defeat of the soldiers in the field, can also be applied to the king, their leader). When the Paramâtman takes or considers the sins of a Jîva, whilst giving punishment to him for sins committed, He is said to come in contact with sins (**पाप्मभिः संसृज्यते**). While the Lord gives Mukti to the Jîva, He also is said to have derived the benefit of it, and so He is said to have given up these sins **पाप्मनो विजहाति ।**

(Even admitting this, how has this text a double meaning? No doubt it can apply both to the Lord (Iśa) and to the human soul (Jîva), so far as birth, death and contact with sins are concerned: but how can the text apply to the Jîva when it says that "it leaves behind all its sins." A Jîva can never destory his own sins, the Lord alone is the destroyer of sins. To this, the Commentator answers:—)

So also the Jîva, at the time of Mukti, is said to have left behind or given up all sins.

Since the Eternal Lord cannot die and cannot be born, therefore, the verbs "Jâyamâna," "Mriyamânah," "Prasvapiti," "Atikramati," &c., should be taken in their causative sense. "Jâyamânah"="He causes the Jîva" to be born;" "Mriyamâṇah"="He causes the Jîva" to die;" "Prasvapiti"="He causes the Jîva to sleep," and "Atikrâmati"="He causes the Jîva to go." Such should be their explanations. There are many similar explanations in the Sanskrit language, such as "Vivaham kritvâ," meaning "Vivaham kârayitva." "Tadetanme Vijânihi" in the sense of "Vijñâpaya."* Moreover, there is a rule in the Sanskrit

* As in the sentences—

(1) **कृत्वा विवाहं तु कुरुप्रवीराः॥**

(2) **तदेतन्मे विजानीहि यथाहं मन्दधीर्हरे ।**

"*Cause me to know* this, O Hari, as I am dull of intellect."

(3) **सुखं बुध्येय दुर्बोधं योषा भवदनुग्रहात् ।**

(4) **जज्ञे बहुज्ञं परमाभ्युदारं (जनयामास) द्रष्टुश्चक्षुषो नास्तिजिह्वा [दर्शयितुः]**

grammar—"Svâtantryasnehayor antarṇich iti." In order to show Svâtantrya of the Prakriti and Sneha, the sense of the Ṇich affix (causative) is implied by being always understood in these roots.

In fact, no separate affix, denoting a causative sense, is employed in such cases; and the simple root has also the sense of the causative verb hidden in it.

[Having thus explained the phrases which might have been taken to denote a Jîva, and having explained them as referring to Viṣṇu, the Commentator now shows that if these phrases be not so taken to refer to Viṣṇu, and be taken to refer to the Jîva, then they would be absurd:—]

How, if these phrases be taken to apply to a Jîva, then you explain the sentences where it is said—

Svayam vihatya, Svayam nirmâya, sravantyah srijate—"Stopping himself their activities, producing the objects, he creates rivers, &c."

If these phrases mean that stopping all external activities, the Jîva creates dream objects, then he would not be the all-creator. The Śrûti, however, says, Sahi kartâ, "He verily is the all-creator."

Note.—It may be asked, how is it possible for the Jîva who lies inactive, to create the objects seen in the dream condition, when it is admitted on all hands that the Jîva has not the capacity of doing anything and everything? Therefore, in these sentences the Paramâtman is meant, and not the Jîva.

Again, supposing for argument's sake that these sentences speak of the Jîva only, how could these ideas be in conformity with the idea in the sentences:—"Svapnena sâriramabhiprahatyâsuptah suptânabhi châkaśîti—" "after having joined (the Jîva) with (either) dreamy condition (or heaven or with Mokṣa), "He" sees (the Jîvas) that are in the dreamy condition (or in heaven, or that enjoy Mokṣa), though He Himself has no dream (no heaven, and no Mokṣa)."

[If it be said that out of the different indications in these Mantras, some point to the Lord, and some of them clearly point to the Jîva, and then they have been so used, in order to show that, as the final truth, there is no difference between the Lord and the Jîva, and therefore the text uses these Mantras indifferently, some time applying them to the Jîva and some time applying to the Lord. To this the author replies:—]

Besides, these sentences are quoted as a convincing proof of the distinction between the Jîva and the Paramâtman.

[Thus the Lord is shown in these Mantras as Asupta, 'not sleeping;' and the Jîva is shown as Supta or sleeping; the Lord is shown as carrying the Jîva (Śukram âdâya). The Lord is the Agent and the Jîva is

the object. All this shows that there is a distinction between the Jîva and the Îshwara.]

There are other Mantras also which may be quoted to show the distinction between the Jîva and the Îśvara. These are "Iśvarajivasya bhayâni paśyan, Jokṣadiva hasadiva—." "The Lord seeing the fears of the Jîva smiles as it were."

"Prâjñenâtmana Samprisvaktah—." "Embracing the Jîva in His Self of wisdom."

"Prâjñenâtmanâ Anvâruḍha," &c.,—"Mounting the Jîva on the Self of wisdom." The repetition of these and such like sentences tell positively that the Lord and the Jîva are different.

[An objector may say: the above quotations given by you, do not refer to the same context. Thus the extract about "embracing the Jîva in the prâjña self" refers to the condition of Suṣupti and occurs in the mantras relating to Suṣupti. While the quotation—Prajñena Âtmanâ Anvâruḍha—refers to the condition of the Jîva at the time of passing out of the body. These two extracts do not refer to the same subject matter, and so you cannot quote them as an authority showing the difference between the Jîva and the Îśvara. To this, the author answers by quoting the Vedânta Sûtra I. 3. 42., in which it is proved that the condition of Suṣupti and of death are the same :—]

सुषुप्त्युत्क्रान्त्योर्भेदेन (He who sees dreams is Brahman only on account of Scripture describing both Brahman and soul) as distinct both in the state of sleep and in departing.

From the texts, "Embraced by the omniscient Lrod, he perceives nothing within or without" (Bri. IV. 3. 21); "With the omniscient Lord seated in him, he goes, casting off (the body)" (Bri. IV. 3. 35), which state the distinguishing characteristics, it is concluded that the Supreme Lord is the thing untouched (unassailed) by (anything extraneous), but not the soul.

[It may be objected that this distinction, the distinction between the Jîva and the Îśvara is not real, but "vyavahârika" or a conventional usage among the common people only; and this usage is solely due to the two different conditions or circumstances in which the Jîva finds himself. To this, the commentator replies :—]

There is no proof that there is any difference in the personality of the Jîva when it passes through the different conditions of waking, dreaming and deep sleep, even in the conventional language. For even conventionally speaking, men do not say that the waking soul is a different

person from the dreaming soul, and that the dreaming soul is a different person from the soul in deep sleep. Even the most ignorant person never says that his waking soul is a different entity from his dreaming soul, and that there is no ordinary usage also of the worldly people to speak of two different souls of a man. Of course, there is no Vedic usage to that effect. Nor is there any illusion or hallucination by which one may say that there are three personalities in a man.

Therefore, it follows that the Lord Himself is spoken of in these Mantras by the very fact that He is said to be the Creator of all.

Note.—No one ever says that the Jîva in waking condition is a separate Jîva from the Jîva in dreaming condition ; but every Jîva is perfectly sure of his identity in these states. No one ever even by error thinks that he is a different person in his dream condition from what he was in his waking condition. So this Mantra cannot apply to the different conditions of the Jîva. On the other hand, the Mantra expressly says He is the all-creator. This can never apply to the Jîva, but to the Lord.

In the Mantra occurs the word Veśânta. It means 'houses' ': and not what the others say, namely, that it means 'lakes'. For there is no difference then in the meaning of this word and the word which precedes it.

[In the Mantra occur the words, " Here a father becomes no father, a mother no mother, etc." These words are equally applicable both to the condition of dreamless sleep and to the condition of Mukti. And this is shown by the Lord Bâdarâyaṇa himself in the Sutra IV. 4 16.]

That Sûtra says : (The scriptural passage, " for then, indeed, the soul has got over all miseries and become directly related to the Lord who is seated in the heart of all" (Bri. IV. 3. 22.) has reference to *either* of the two states of sleep and release, for (this) is evident.)

Note.—According to this Sûtra also, the condition of Mukti and the condition of deep sleep are treated as identical ; and so the text relating to Mukti or to deep sleep may be adduced in supporting any argument,

The full Sûtra IV. 4. 16., in the original Sanskrit, is as follows :—

स्वाप्ययसम्पत्त्योरन्यतरापेक्ष्यमाविष्कृतं हि ॥

(The difficulty here lies in the word Anyatara. It means " either ;" and the force of 'either' is two-fold. It may denote one of two things, excluding the other alternative, or both things together. If it has the exlcusive force, then it would apply either to the deep sleep state or to the state of release ; but if it is taken in a conjunctive sense, then it applies to both states. In order, therefore, to understand the force of this 'either', it is necessary to see the preceding Sûtra. In the preceding Sûtra, Bâdarâyaṇa says that the Muktas enter a body like a flame entering a wick. As the wick only takes up the oil of the lamp and does not take up the

dirt, etc., so that Mukta in entering a body, enjoys only the blessings of that body and does not suffer the miseries of it. And in support of this view Bâdârâyaṇa quotes this Mantra of the Brihad Âraṇyaka Upanishad IV. 3. 22 namely :—" For then, indeed, the soul has got over all miseries and become directly related to the Lord, who is seated in the heart of all." To this, an objector says :—

The words, "the soul has got over all miseries," refer to the condition of the heaven-world entered into by the soul, and does not refer to the condition of the Muktas, and is no proof that the Muktas have no suffering. Of course, people in the heaven-world have no suffering, as we find stated in the Kaṭha Upaniṣad. " In the svarga-world there is no fear, O death ! thou art not there, nor does the old age frighten one there." This shows that in the heaven-world there are no miseries. To this, it is replied that the Śruti of the Kaṭha Upaniṣad clearly shows that in the heaven-world there are no sufferings, and so there was no necessity of making a Sûtra to prove this clear fact. The Sûtra IV. 4. 15., given above, therefore, refers not to the heaven-world, but to the condition of dreamless sleep and of Mukti. The word Svâ-pyâya means Mukti, and the word Sampatti in the above Sûtra IV. I. 16 means the condition of dreamless sleep. The words of the Brihad Âraṇyaka Upaniṣad IV. 3. 22.—"For then indeed the soul has got over all miseries," refer to this condition of Mukti and dreamless sleep, and do not refer to the condition of heaven-world. Why do we say so ? Because the previous portion of the Mantra shows that it refers to the Mukti and dreamless sleep, and cannot refer to the condition of the heaven-world. There it is said :—

" Then a father is not a father, a mother not a mother, the worlds are not worlds, the gods not gods, the Vedas not Vedas. Then, if thief is not a theif, a murderer not a murderer, a Chândala not a Chândala, a Paulkasa not a Paulkasa, a Śramana not a Śramana, a Tâpasa not a Tâpasa. He is not followed by good, not followed by evil ; for he has then overcome all the sorrows of the heart."

This shows that the text applies to the condition of Mukti and deep sleep, and not to the condition of going to heaven. A man going to heaven does not lose his relationship with his father, etc. : for in heaven a father gets the enjoyment of the Śrâddha offering made by his son, etc. Similarly, in heaven one is not absolutely free from all his Karmas, good and evil : for, after enjoying the heaven-world, one has to return to this world again, to suffer the fruits of his physical Karmas.

[An objector may say, ' Admitting that the Mantra, IV. 3. 22, refers

to deep sleep, or to the condition of Mukti ; how do you say that it refers to *both* these conditions. The Sûtra IV. 4 16, says that it refers to *either* of these conditions, of Mukti or dreamless sleep. The force of either is of exclusion, namely, that the above Mantra refers either to dreamless sleep or to Mukti, but not to both. In fact, the Lord Bâdarâyaṇa was not certain as to the meaning of this Mantra IV. 3. 22, and he was not sure whether it applied to the condition of Mukti or to the condition of dreamless sleep, and so he used the word 'Anyatara' in the Sûtra. This objection is answered by the Commentator by saying :—]

The Lord Bâdarâyaṇa means that the above Mantra IV. 3. 22 refers to both these conditions, namely, to the condition of those Jîvas who are in Mukti and to the condition of those also who are in Suṣupti or dreamless sleep.

(An objector may say, if the Lord Bâdarâyaṇa meant this, why did he not construct his Sûtra in these terms :—Svâpyaya-Sampatty-Apekṣam. Why has he used the word Anyatara which is perfectly useless. To this, it is answered :—)

Had he said, as you say, then a man of dull intellect would have fallen into this doubt that Bâdarâyaṇa meant by the words Svâpyaya Sampatty-Apekṣam that "there was deep sleep in Mukti," for the compound Svâpyaya-sampatti might have meant "Svapyaye Mokṣe yâ Sampattiḥ suptiḥ tad apekṣam," that is, tadviṣayam. In other words, it would have meant that the Mantra IV. 3. 22 has for its subject matter the treatment of the condition of dreamless sleep in Mukti, namely, that in Mukti men are in a condition akin to dreamless sleep. It would have meant that, even in the condition of Mukti, there was dreamless sleep. Therefore, in order that even the dullest intellect may not fall into this eggregious mistake, the author of the Sûtras, Lord Bâdarâyaṇa, uses the word Anyatara in the Sûtra which indicates that the Mantra IV. 3. 22 applies to both these states, and not to the state of dreamless sleep in Mukti.

(An objector may say, admitting all what you say, cannot the word Anyatara have an exclusive force? Can it not mean any one of the two? To this, the Commentator replies :—)

It cannot mean "any one of these two," for then you will have to admit, that the Lord Bâdarâyaṇa was himself in doubt as to the scope of this Mantra ; and you will have further to admit, that there can be an alternative statement of a true fact regarding some object of knowledge. With regard to an object of knowledge, the statement must be definite and

precise, and not vague, as an alternative statement always is. Therefore, as Bâdarâyaṇa wanted to teach something definite, he would not have used the word "Anyatara" in that alternative sense. It, therefore, follows that Lord Bâdarâyaṇa meant by the word 'Anyatara,' used in that Sûtra, to denote *both* the condition of dreamless sleep and the world of the released soul.

MANTRA IV. 3. 9.

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च सन्ध्यं तृतीयꣳ स्वप्नस्थानं तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यतीदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान् पाप्मन आनन्दाꣳश्च पश्यति । स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपित्यत्रायं पुरुषः स्वयंज्योतिर्भवति ॥ ९ ॥

तस्य Tasya, that; well-known. एतं Etasya, this. पुरुषस्य Puruṣasya, of the Paramâtman. द्वे Dve, two. एव Eva, only. स्थाने Sthâne, places. भवतः Bhavataḥ, are. वै Vai, indeed. इदं Idam this; this world or wakeful state. च Cha. परलोकस्थानं Paralokasthânam, the next world; the heaven or the condition of deep-slumber. तृतीयं Tritîyam, the third. स्वप्नस्थानं Svapnasthânam, the dreamy condition; the space, astral world. सान्ध्यं Sandhyam, junction; the junction of the wakeful state and deep slumber; or the junction of the two places Bhûloka and Dyuloka, the heaven and the earth. तस्मिन् Tasmin, in that. संध्ये Sandhye, of junction. स्थाने Sthâne, in the place; in the dreamy condition or in Antarîkṣa (astral world). तिष्ठन् Tiṣthan, standing. एते Ete, these. उभे Ubhe, both. स्थाने Sthâne, places. पश्यति Paśyati, sees. इदं Idam, this; Bhûloka or wakeful state. च Cha. परलोकस्थानं Paralokasthâneam, the other world; the heaven or the condition of deep slumber. च Cha, and. अथ Atha, again. अयं Ayam, this Puruṣa the Paramâtman. परलोकस्थाने Paralokasthâne, in the place of the next world; in the heaven or in the condition of deep slumber. यथाक्रमः Yathâkramaḥ, what path. The road which (exists or stretches from this world to the next). भवति Bhavati, is. तम् Tam, that (road.) आक्रमं Âkramam, path; road. आक्रम्य Âkramya, having crossed. उभयान् Ubhayân, of both kinds. पाप्मनः Pâpmanaḥ, sins. The miseries that the Jîva suffers in he wakening condition or in this world. आनंदान् Ânandân, happiness. The bliss that the Jîva enjoys in the condition of deep-slumber or in heaven. च Cha, and. पश्यति Paśyati, sees; enjoys. सः Saḥ, He; the Paramâtman. यत्र Yatra, when. प्रस्वपिति Prasvapiti, sleeps; makes (the Jîva) sleep or go to heaven. अस्य Asya, this. लोकस्य Lokasya, of a

man. सर्वावत: Sarvâvataḥ. आ + सर्ववत्-completely, of the person having knowledge of various objects. मात्राम् Mâtrâm, the organs; the indriyas; the gods of the indriyas. उपादाय Upâdâya, taking. स्वयं Svayam, himself. विहृत्य Vihṛitya, having made the Jîva stop from external work. Some read विहत्य Vihatya. Inhibiting all the senses of the soul. स्वयं Svayam, himself. निर्माय Nirmâya, having made; having produced the objects of dream, or the objects of enjoyment of the fruits of the Jîva's work in this world. स्वेन Svena, his own. भासा Bhâsâ, by brightness; by lustre. स्वेन Svena, his own. ज्योतिषा Jyotiṣâ, by internal light. प्रस्वपिति Prasvapiti, sleeps; makes (the Jîva) sleep or go to heaven. अत्र Atra, here; at the time of deep-slumber. अयं Ayam, this. पुरुष: Puruṣaḥ, Puruṣa; the Para mâtman. स्वयं Svayam, himself. ज्योति: Jyotiḥ, light भवति Bhavati, becomes.

9. Of that Person, verily, there are two localities only, namely, this world and the locality in the other world. The third locality of dream-world is the intermediate place between these two (and so not counted as a separate locality). Remaining in this intermediate locality, He sees both the other two localities; namely, this world and the locality in the other world. Again, this Puruṣa, after seeing the objects in deep sleep and waking, takes to the road which exists in (or goes to) the other world locality, and, crossing over that road and staying there (in the dream world), sees both the sins (of the waking) and the joys (of the sleeping). And when He sends the Jîva to the deep sleep, by taking away with Him completely all the knowledge possessed by this person (loka), (in the waking consciousness) and all his senses (Mâtrâ), and Himself inhibiting all his out-going senses and Himself creating those dream objects, He sends the Jîva to sleep, illumining all dream objects with His own light, and irradiating all dream-thoughts with His own lustre. Then this Puruṣa is Himself the only light (of the Jîva).—260.

Note.—Indeed there are only two places for this Puruṣa, *viz.*, this world (the wakeful state) and the other world or heaven (the state of deep slumber or samâdhi); and the third, the Svapana-sthâna (Antarîkṣa or the space, and the dreamy state) is the place of junction (of the heaven and the earth, of wakeful state and deep slumber). He, standing in this place of junction (the antarîkṣa and the dreaming state), sees both these places—this (the world or the wakeful state), as well as the other (the heaven or the state of deep

slumber). Again, gradually as this Puruṣa is (advances) towards the other world (the heaven or samâdhi), He crosses this path (the space and the dreaming state), (and in so doing), He sees (experiences) the sins and the happinesses of both kinds (of both the places). When He sleeps, taking away the knowledge and the indriyas of the Jîva Himself, making the Jîva stop from external work, Himself producing the objects of enjoyment (in space or in dreaming condition), He sleeps with His own lustre and with His own internal light. Here this Puruṣa Himself becomes All Light.

Note.—This Mantra has another meaning also, when it is made applicable to the condition of bondage in the world and to the condition of release or Mukti. The word Paraloka means also the condition of Mukti.

Of that Person (Jîva), verily, there are two localities, namely, this world (of bondage) and the locality in the other world (the condition of Mokṣa). The third locality of the condition of Jîvan-mukti is the intermediate place between these two (and so not counted as a separate locality). Remaining in this intermediate locality or Jîvan-mukti, he sees both the other two localities; namely, this world (condition of bondage) and the locality of the other world (the condition of complete Mukti.) Again (after seeing the Sansârá and Mukti), this Puruṣa (Jîva) enters the road which leads from Sansâra to Mukti. Walking on this road, called Jîvan-mukti, and staying there, he sees both the sins (committed in the Sansâra) and the joys (experienced in Mukti). And when He (the supreme soul) sends the Jîva to the condition of sleep (the condition of Mukti), by taking away with Him completely all the knowledge possessed by this released intelligence (in the form of functions), and also taking with Him all the Devas presiding over the senses (Mâtrâ), and Himself inhibiting all his out-going senses (which were immersed in the Sansâra), and Himself creating those objects of joy experienced in Mukti, He makes the Jîva experience Mukti, Himself illumining all objects of Mukti with his own light, and irradiating all Mukti-thoughts with His own lustre. Then this supreme Lord (Puruṣa) becomes Himself the only light of the Mukta Jîva (there being no other light there, such as the sun, etc.)

MADHVA'S COMMENTARY.

(The words "this world and the next world" have been explained in the previous Mantra seven, as applying to both the physical plane and the astral plane, as well as to waking and sleeping consciousness. But they have a third meaning also, namely, "this world" means "the condition of bondage" or sansâra; and the "next world" means the condition of Mukti or emancipation. This the author shows next :—)

As the words Svarga (heaven) and Suṣupti have the same denotation as the word Mukti, so also the word Paraloka (the next world) is chiefly applicable to the condition of Mukti, and not to any other condition. (It

secondarily means the next world, like the Astral plane and heaven-world). So also the words Dyu (heaven-world) and Supti (sleep-consciousness) have been employed with the object of expressing the condition of Mukti. Therefore, it is that the word Dyu (heaven has been used in the Mantra in the sense of Supti and Mokṣa.

That is to say, the word Supti not only denotes (1) the dreamless consciousness and (2) heaven, but it denotes also (3) the state of Mukti. And, therefore, the word Supti has three meanings, namely, (1) Heaven (2) dreamless-consciousness (3) the state of Mukti. Similarly, the word Svarga, not only denotes (1) Heaven and (2) Dreamless consciousness, but it also denotes (3) the condition of Mukti. Thus Svarga has also three meanings, namely, (1) Heaven, (2) the dreamless-consciousness, (3) and the condition of Mukti. Similarly, though the word Paraloka principally denotes the condition of Mukti and secondarily the Heaven world and the condition of dreamless sleep, yet it also has similarly three meanings. The word Paraloka means, thus, (1) Heaven (2) Dreamless sleep and (3) the condition of Mukti.

(Admitting that the words Supti and Svarga mean the same thing, how does the word Supti denote the condition of Mukti? The word Supti or Svâpa literally means going to God. Sva means the Great Self or Viṣṇu, and Âpa means reaching or obtaining. The obtaining of Viṣṇu is Svâpa or Mukti. Therefore, the author says :—)

The word Sva in Supti, etc., denotes Viṣṇu, because He is the giver of all joy, and Sva means joy. (Similarly, in the word Svarga, the word Svar means bliss, and the word Ga means going; and Svarga means "going to bliss," namely, going to Viṣṇu, who is the Great fountain of bliss; and so Svarga also means Mukti).

(An objector says, if the word supti is employed with the object of denoting the three-fold condition, namely, (1) heaven, (2) the dreamless-sleep and (3) the condition of Mukti, then how do you explain the sentence in Mantra eleven :—Asuptah Suptân Abhichâkaśîti, "being not asleep Himself, He looks upon the Suptas." Here Suptas cannot mean Muktas, but must mean the sleeping Jîvas. So this sentence cannot be explained as applying to the Muktas. Similarly, in the same Mantra 11, the words "Śukram Âdaya Punar Eti Sthânam" (taking up the Sukrah, he goes back to his place). This shows the coming back of the Jîva from sleep to waking-consciousness. It cannot apply to Mukti, for the Jîva once emancipated never returns from Mukti. Once Mukta, always Mukta. To this, the author replies :—)

"The phrase coming back again" (punar eti sthânam, in Mantra 11) applies to Mukta also. At the Great Dissolution (Pralaya), the Muktas enter into the Lord Janârdana; and remaining there during the whole period of Pralaya, without losing their own consciousness, they come back again out of the Lord, when a new world period (Sriṣṭi) begins. Neither during the period of Sriṣṭi, nor during the Great Dissolution, there is any loss to the Muktas, with regard to their knowledge, or beatitude, etc. There is no change in their consciousness, as well as in the bliss enjoyed by them, both in creation and in dissolution.

Note.—All beings, whether Muktas or not, enter into the Lord at the time of the Great Dissolution; and they are all sent forth by the Lord, at the time of a new creation. But the difference between the Muktas and ordinary Jîvas is this, that the Muktas retain their consciousness and enjoyment of bliss, both in the condition when they have merged in the Lord in pralaya, and when they have come out of the Lord at the time of a new creation. The ordinary Jîvas lose their consciousness in Pralaya, and come back to creation with the load of their Karmas on their back, and have to suffer the consequences, in the shape of pain, to discharge the debt of these Karmas. Therefore, it is said :—

The difference in the condition of the Muktas in Creation and Pralaya is this. In Pralaya, they enjoy bliss internally, and in Creation they enjoy the same bliss, but now externally. (Therefore, it has been rightly said, that the Lord comes back to creation at the beginning of a new creation, with all these Suptas, namely, Muktas).

(In the Mantra it is said :—"Sa Yatra Prasvapiti—" "when he brings about sleep." This indicates that the reference here is to the Jîva, who is made to go to sleep by the Lord. How can this refer to the Lord? How can the Lord be said to cause Himself to go to sleep? How do you explain this?)

To this, the author replies :—

The phrase 'sa yatra prasvapiti' has two meanings. When it applies to the Jîva, it means :—"He causes the Jîva to go to sleep." When it applies to the Lord, it means He Himself goes to Himself, namely, He, the Lord Hari, enters into His own inmost Self.

(But how is it possible to apply the Mantra to the Jîva?)

(The Mantra says that there are two states, this and the next world, and an intermediate state called Sândhyâ. Remaining in this intermediate state, he sees both places, he sees both the evils and the goods. This can apply only to the Lord, and not to the Jîva. In fact, that Mantra applies only to the Lord who causes the Jîva to see both conditions, and the Jîva himself has no power to enter into these conditions by his own will. Therefore, the author says :—)

The seeing of the worlds of sin and joy, of heaven and earth, in dream and in dreamless sleep, is only applicable to Viṣṇu always, but it is

not applicable to the Jîva at all. Both in slumber or in deep sleep (in Samâdhi), it is the Lord Himself who enjoys the bliss or sees the holy and sinful deeds; but the Jîva does never independently do so; for, the Lord is only the Jyotir (Light) or guide in these states, and no other guide there is in these states.

(In the text it is said, in Mantra 9—"remaining in that intermediate state." The intermediate state is explained to be the state of dream. The Lord remaining in this state of dream, sees both the other states, namely, the state of waking and the state of dreamless-consciousness. Therefore, the Lord sees the other worlds, only when he is in this intermediate state or the state of dream; but he does not see these worlds, when he is in the state of Supti or dreamless-sleep. In order to remove this doubt, the author says:—)

Of the Lord Viṣṇu there is *always* the seeing of joy and the sins of others, both in the state of dreamless sleep (Supti) and of dream. It is only Viṣṇu alone, who is capable of this, and not any Jîva; for the Jîva never sees anything in dreamless sleep.

(The phrase "Âtma Eva Asya Jyotir Bhavati," "the Âtmâ is his light," in Mantra 6, has been explained as 'God is his light', and the word Âtmâ has been explained as meaning God. But in Mantra 9 it is said:—"Atra Ayam Puruṣaḥ Svayam Jyotir Bhavati" (here this man becomes his own light). This contradicts the above explanation. It means that the Jîva becomes his own light, in the condition of sleep. How do you explain this? To this, the author replies:—)

In this (Atra), namely, in deep sleep, as well as in the other two states also, the Lord Viṣṇu is Himself the Light of the Jîva. The Lord is the light of the Jîva in *all* conditions; but He is especially so in the condition of sleep, because in that condition there is a total absence of any other extraneous light

(Therefore, this text does not contradict the above statement.)

(Moreover, the text of Mantra 9, quoted above, cannot apply to the Jîva, for this reason also:—)

The Jîva, when in deep slumber, cannot certainly himself see the sights. It is, therefore, not he who sees these fine and subtle sights; for the Jîva is not an independent seer, but is made to see dreams, etc., by the Lord. This sentence, therefore, applies more appropriately to the Lord, for He, the Seer of the subtle, sees everything.

(Or, it may be explained thus:—We have explained that the seeing of joy or of sinful worlds in deep sleep does not belong to the Jîva, but to the Lord Viṣṇu only. How do we say so? In answer to this, we

say :—The Jîva himself cannot see *independently* these worlds; therefore, the text does not apply to the Jîva. He is made to see by the Seer of all, namely, by God.)

In this Mantra occurs the word Sarvâvataḥ. It is generally translated "from the whole world." The author shows that Sarvâvataḥ is a compound word. The long आ in it means "from all sides," and sarvavatah is the accusative plural of Sarvavat. He says :—)

The word Sarvâvataḥ in the text of the Upaniṣat means (Â Samantât Sarvavataḥ) taking all the knowledges.

Note.—It cannot mean "the whole world," because the whole world does not go into dreamless sleep, at one and the same time. It means taking up all the objects of consciousness in the waking condition. The word Sarvavata means those who have all the objects of consciousness within them.

(The author now explains the words Svena bhâsâ, svena jyotiṣ, in this Mantra. Both the words Bhâ and the word Jyotiṣ mean light. The author explains the difference between these.)

By the word "Bhâsa" in the text external manifestation (light) and by "Jyotis" internal manifestation (light) are meant.

MANTRA IV. 3. 10.

न तत्र रथा न रथयोगा न पन्थानो भवन्त्यथ रथान् रथयोगान् पथः सृजते न तत्रानन्दा मुदः प्रमुदो भवन्त्यथानन्दान् मुदः प्रमुदः सृजते न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्त्यथ वेशन्तान् पुष्करिणीः स्रवन्तीः सृजते स हि कर्ता ॥ १० ॥

तत्र Tatra, there; in the dreamy condition, as well as in Antarîkṣa and in heaven. रथाः Rathâḥ, chariots. न Na, not. भवंति Bhavanti, are (from before). रथयोगाः Rathayogâḥ, the horses; those that are yoked to a chariot. न Na, not. पंथानः Panthânaḥ, roads. न Na, not. अथ Atha, now; it is then. रथान् Rathân, chariots. रथयोगान् Rathayogân, the horses, those that are yoked to a chariot. पथः Pathaḥ, paths; roads. सृजते Sṛijate, creates. These things are created according to the karma, or previous deeds of the man. तत्र Tatra, there; in the dreamy condition, as well as in Antarîkṣa and in heaven. आनंदाः Ânandâḥ, the beatitudes, or pleasures derived from one's own self. Spiritual joys. मुदः Mudaḥ, pleasures that are derived from the gross things. Gross material pleasures. प्रमुदः Pramudaḥ, pleasures that are drived from gross things of a purer kind. Refined material joys. न Na, not. भवंति Bhavanti, are; exist (from before). अथ Atha, now: then and there. आनंदान् Ânandân, the beatitudes. मुदः Mudaḥ, gross pleasures. प्रमुदः Pramudaḥ, the refined pleasures. सृजते Sṛijate, (He) creates. These are outcome of the previous karma of the man. तत्र Tatra, there; in the dreamy condition,

as well as in Antarîkṣa and in the heaven world. वेशांता: Veśântâḥ, the houses. The usual form is वेश्या: Veśyâḥ. पुष्करिण्य: Puṣkariṇyah, the tanks with lotuses. स्रवंत्य: Sravantyaḥ, the currents ; the *flowing* (rivers). न Na, not. भवंति Bhavanti, are ; exist (from before). अथ Atha, now : then and there. वेशांतान् Veśântân, the houses. पुष्करिण्य: Puṣkariṇyaḥ, the tanks with lotuses. स्रवंत्य: The flowing rivers. सृजते Sṛijate, creates. हि Hi, indeed, verily. स: Saḥ, He ; the Paramâtman. कर्ता Kartâ, the Agent ; the Creator.

10. There (in dream condition, in astral plane, in Svarga-lokah and in Mukti) there are no chariots, nor (any horses to be) yoked to those chariots, nor are there any roads. He (the Supreme Lord) creates the chariots, the chariot-yoked horses and the roads then and there. There are no beatitudes, nor (gross) pleasures, nor (refined) joys (there existing) from before, but the Lord creates them then and there, these beatitudes, pleasures and joys. There are there, no houses, nor lakes, nor rivers from before, but the Lord creates them then and there, the houses, the lakes and the rivers (for the Jîvas). Because He is, verily, the All-creator.—261.

MADHVA'S COMMENTARY.

(In this Mantra, there occur the words: "There are no (real) chariots in that state, no horses, no roads, but He Himself sends forth (creates) chariots, horses and roads." These words have been explained to apply to the state of dream only. The Commentator shows that they apply not only to the dream condition, but also to the astral plane as well as to the heaven-world (Svarga) and Antarîkṣa :—)

Neither in the dream state (Svapna) nor in the astral plane (antarîkṣa) nor in the heaven-world (svarga), there exist chariots, etc., already from before. The Lord Hari Himself creates them, for the time being, according to the Karmas of the Jîvas (who are to enjoy these objects in the dream state or in the astral plane, or in the heaven-world). Thus it is in the Mahâmîmânsâ.

Note.—The objects seen in these three conditions and planes differ from the objects seen in the physical plane, in this, that the objects of the physical plane are created by by the Lord *from before*, and the Jîvas see them all from the time of their birth, and that these objects are common to all the Jîvas dwelling in the physical plane. But the objects seen in dream or those found in the Antarîkṣa-world, or in the Svarga-Loka are not created *from before*, but they are created then and there, only for the time being, and for each individual Jîva, as he enters these places.

(An objector says :—All the references in this Mantra, as well as in the other Mantras of this Brâhmaṇam, are made with regard to the Jîvas. Are there any references in them to the Lord, so as to prevent the application of these Mantras to the Jîvas, and to confine their application to the Lord? The author now shows that there are such phrases in these Mantras which, by no force of construction, can apply to the Jîvas :—)

The word Âtman, when applied to the Jîva, means one's own ego or self. So the word Âtman is a well-known word, meaning one's own self when applied to the Jîva. But we find in this Brâhmaṇam Janaka asking in Mantra seven who is that Âtman. Had he meant by the word Âtman his own ego, he would not have put this question, for every one knows his own ego.

(Had the word Âtman in the Mantra 7 meant Jîva and had Yâjñavalkya meant to say that the Jîva is his own light, then there would have been no meaning in the question, "Katama Âtmâ,"—"who is the Âtmâ?" For every one knows that his own "I" is the Âtman for him. The author shows another phrase also in this Brâhmaṇam which indicates that the reference here is to the Paramâtman, and not to the Jîva.)

In Mantra seven occur the words, "He remaining the *same* (Samâna), travels along the two worlds." Now, this is clearly a reference to the Paramâtman, and not to the Jîva, for the Jîva does not remain the *same* in travelling through the two states, jâgrat or waking, and svapna or dreaming, as he is differentiated by the possession of pleasure and pain. The Jîva undergoes a change in passing through these two states, so he cannot be said to be Samâna or changeless. The Jîva enjoys either pleasure or pain; namely, in the world he has generally pain, while in the Svarga he has the experience of all pleasures. So he is not Samâna in these two Lokas. The difference consists in the difference of pleasure and pain which he has in one condition, and which he has not in the other.

(An objector says :—Though the Jîva may have pain in the wordly condition, and pleasure in the heavenly state, yet we say that he is Samâna or the same, because both pleasure and pain are false, and have no real existence. To this, the author says :—)

There is no proof that pleasure and pain are unreal, (and merely imaginary and wrongly attributed to the Jîva, as the blue colour is wrongly attributed to the colourless sky).

Note.—The proofs are either (1) perception, or (2) inference, or (3) sacred texts, or (4) presumption, or (5) non-existence, or (6) comparison, etc. By none of these proofs can it be shown that pleasure and pain are unreal. (1) The sky is proved to be not blue, by the very fact of *perception*, but no one has ever *perceived* the unreality of pleasure and pain

There is the absence of Pratyakṣa proof. On the other hand, every one knows directly the reality of pleasure and pain. (2) There is no *inferential* proof, either that pleasure and pain are unreal, for there exists no universal premise from which such a conclusion may be drawn. (3) There is no scriptural proof to the effect that these are unreal. If the text Neiha nâ nâsti, etc., be quoted to prove this, that text has already been explained in a realistic sense. (4) Nor is there any proof of Upamânâ or comparison here. For a comparison can take place with a thing already existing. Unreality cannot be compared with any existing object. (5) Nor can Abhâva or non-existence be any proof of the non-existence of pleasure and pain, for their existence is proved by direct perception.

(It is not only through the absence of any proof that we say that pleasure and pain are not false, but, on the contrary, there are direct sacred texts to prove that the world is real. The author, therefore, says :—)

In the Iśâvâsya Upaniṣad it is said याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः (Mantra 8), which means "from eternal years, the Lord has ordained all objects in their *real form* (Yâthâ Tathyatorthân Vyadadhât)." (This Mantra, therefore, shows that the world is Yâthâ Tathya or real, and not Mithyâ.) Similarly, in the Gitâ (XVI. 8) we find it declared that Asuras only say that the world is unreal. :—"The universe is unreal, without basis," they say, "without a God; brought about by mutual union, and caused by lust and nothing else."

That the world is real and not false, is proved also by the venerable author of the Vedânta Sûtras. In Sutra II. 2. 29, he says :

वैधर्म्याच्च न स्वप्नादिवत् ।

"And on account of the difference of characteristics (the world is not unreal) as those of dream, etc., are."

(There are other Sûtras also of the Lord Bâdarâyaṇa to the same effect. Thus the Sûtras II. 2. 26 and II. 2. 28, in which he says : "(Existence) does not spring from non-existence, that not being observed" and "The non-existence (of external things, *i.e.*, of the world) cannot be maintained, on account of our being conscious of them.")

(An objector says :—"Admitting that in our present state of existence there is no perception of the unreality of pleasure and pain, yet in some future condition there will arise the realization that pleasure and pain are unreal, and that the world never was, nor is, nor will exist in future ; and that this is the highest teaching of Vedânta, and it is perceived as a direct intuition when that stage of evolution is reached. This experience of Vedânta realization is a proof in favour of the unreality of the world. Nor does this experience contradict those sacred texts which maintain that the world is real. Those texts refer to the reality of the world in Vyavahârika Sattâ only, namely, they apply to the ordinary unilluminéd

condition of mankind. The real truth is that the world is unreal. To this, the author says :—)

There is no proof that anybody has ever experienced or will ever experience in some future condition that the world is unreal, and that it neither was in the past, nor exists in the present, nor will come into non-existence in future. (No one ever had any such experience, nor is there any proof that such experience is possible in the future.)

(An objector says :—The Sûtra of Bâdarâyaṇa II. 2. 29, quoted by you, is wrongly applied by you. In that Sûtra, the world as it exists is shown to be real, in the sense, that it has a *temporary* reality, and does not vanish so quickly as the dream-world. Therefore, that Sûtra says this world has not the characteristics of the dream-world. But all the same, it is unreal, for it vanishes after some time. Moreover, that Sûtra is a refutation of the Doctrine of the Mâdhyamikâs or, the Śûnyavâdins or nihilists, who maintain that everything is void and nothing whatever is real. It is not a Sûtra directed against the Advaitins or Mâyâvâdins. The Commentator, therefore, shows that there is no difference between the Śûnyavâdins and the Mâyâvâdins in this respect :—)

(If you say, that we, Mâyâvâdins, believe that the world has permanency for some little time, then we reply) that the Sûnyavâdins also believe that for a *momentary* period, the world has some permanency, and that the Sûtra II. 2. 29 equally refutes the Mâyâvâda as well as Śûnyavâda, otherwise that Sûtra would become redundant. For, if that Sûtra, II. 2. 29, meant to say that the waking-world differs from the dream-world in having a temporary reality, while the dream-world has not even that temporary reality, then that Sûtra would be no refutation of Śûnyavâda. Because the Śûnyavâdins also believe that the world has a temporary existence and is not absolutely void. Since the Sûnyavâdin also believes in the temporary existence of the world, therefore the Sûtra II. 2. 29 must be taken to mean that the world is *permanently* real, and not temporarily real: that it is not a Vyvahârika Sattâ, but a Pâramârthika Sattâ. The Sûnyavâdins say :—

"सत्त्वं तु द्विविधं प्रोक्तं सांवृतं पारमार्थिकम् ।
सांवृतं व्यावहार्यांस्यात् निवृत्तौ पारमार्थिकम् ॥

"The reality is said to be of two sorts, the obscured and the transcendental. The obscured or Sânvritam reality is the Vyavahârika or empirical reality, while the total secession is the absolute reality."

Thus the Śûnyavâdins also believe in the temporary reality of the world, like the Mâyâvâdins. Therefore, the author says :—)

The text of the Sûtra II. 2. 29, therefore, is intended to refute the

doctrine of those persons who believe in the unreality of the world; and it shows that there will never come any experience of the nature maintained by the Mâyâvâdins, namely, that there is a stage when one realises that this world never was in the past, nor exists in the present, nor will come into existence in the future. (That Sûtra is not capable of any other explanation. Difference between the waking and the dream objects, consists in the absolute reality of the waking-object, and the relative reality of the dream object; that is the true meaning of the Sûtra II. 2. 29.)

(An objector says :—The objects of dream are also created by the Lord; how can they be unreal? They must be as real as the objects of waking consciousness. To this, we reply, that by the word "dream" in that Sûtra is meant "the *idea* of attributing the reality of waking consciousness to the dream consciousness." It means that when a person is dreaming, he thinks and wrongly thinks, that the objects, which he is seeing in dream are the very same objects which exist in the waking world. This notion is wrong. The true idea would be when the dreamer will think the dream-objects to be what they really are, namely, that they are dream-objects created by the Lord, for that particular individual, and that they are not waking-objects.

[The Advaitin may say we are not Śûnyavâdins, because we believe that the world is indescribable and ineffable (Anirvachanîya); while the Śûnyavâdins do not believe so. To them we say, 'What do you mean by the world being Anirvachanîya. Do you mean that the world does not exist at all, that it never existed in the past, and that it will never exist in future, and that the experiencing of this truth is the Anirvachanîya. Or do you not believe this. If you say, we do not mean the first alternative, then there is no difference between you and us. But if you say that by Anirvachanîya we mean that state of consciousness in which one realises that the world neither was in the past, nor exists in the present, nor will ever come into existence in the future, then, we answer with the Commentator':—]

There is no difference between the experiencing of the Śûnya or Void of the Śûnyavâdins, and the experiencing of the Anirvachanîya by the Mâyâvâdins.

(Both mean one and the same thing, though they express it in different words. When the Śûnyavâdin says the world is unreal, and when you say the world is Anirvachanîya, both of you mean the same thing. The experiences of both of you point to one common fact, namely, the unreality of the world.)

(The Advaitin may say:—" I admit the possibility of this experience, yet the experiencing of the Anirvachanîya is separate and distinguishable from the experiencing of the Śûnya or Void by the Śûnyavâdins. The distinction lies in the object, in the action and in the mode of realization. To this, we reply that there is no such difference. The Pâramârthika Satta of the Śûnyavâdin is the same as yours. Therefore, it is only a verbal distinction between you and they, and not a real distinction.)

(An objector may say:—How is the Sûtra II. 2. 29. applicable to us, the Mâyâvâdins? That Sûtra is propounded by the Lord Bâdarâyaṇa to refute the Śûnyavâdins. He never meant to refute the Advaitins. To this, we reply:—that that portion of the Sûtra which refutes the Śûnya vâda is equally applicable to your doctrine also. Therefore, the Commentator says:—)

In the conception of Mokṣa or final release, there is no difference between the doctrines of the Śûnyavâdins and of the Mâyâvâdins.

(Though there is a difference between the Mâyâvâdins and the Śûnyavâdins, so far as the rules of Âchâra or social conduct go, yet so far as philosophical doctrines go, there is absolutely no difference between these two schools. Both seek to establish the same point, namely, the unreality of the world. Therefore, the Sûtra II. 2. 29 is not irrelevant to the Mâyâvâda position, though that Sûtra is primarily intended for the refutation of the doctrine of the Śûnyavâdins.)

[How do you say that, philosophically, there is no difference between the Śûnyavâda and the Mâyâvâda? To this, we reply:—that the difference must be either (1) in the conception of the *summum bonum* by the two schools or (2) in the methods of practice in realizing this *summum bonum*, or (3) in the highest conclusion sought to be established by these two schools or (4) in the difference of conclusions arrived at by these two schools. The Commentator shows that the difference does not lie in the first point, namely, in the *summum bonum*. He says:—]

There is no difference between these two schools, so far as the *summum bonum* is concerned, for the highest end sought by them both is Mokṣa, or final release. (The Śûnyavâdin seeks Mokṣa, as well as the Mâyâvâdin. The aim of both is the same. So far, therefore, there is no difference between them).

(Nor is there any difference between them, as regards the means (Sâdhana) or practices adopted by them to reach the same. According to the Mâyâvâdin, the removal of Avidyâ or nescience is the means of attaining Mokṣa. According to the Śûnyavâdin, the removal of Samvriti is

the means of attaining Mokṣa. Now, Samvriti has the same meaning as the word Avidyâ, for samvriti means the obscuration of knowledge, while Avidyâ means want of knowledge. Samvriti comes from the root सम् meaning completely, and वृ 'to cover or obscure.')

(According to the Mâyâvâdins, the removal of Avidyâ is Âtman. Âtmaivâ-jñânahâniḥ. According to the Śûnyavâdin, the Śûnya is said to be the removal of Samvriti (Samvriti-Nivrittiḥ Śûnya mâtram). Thus the Śûnya of the Śûnyavâdin is the Âtman of the Mâyâvâdin, so there is no difference in the Sâdhanâs of these two schools; for the means employed by both is the same, namely, the removal of Avidyâ or Samvriti.)

(Nor is there any difference in the highest conclusion sought to be established by them both. For the aim of both is to establish the proposition that the world is unreal.)

(Nor is there any difference between these two schools in their idea of Mokṣa. According to the Mâyâvâdins, Mokṣa is a condition of Brahma-Bhâva, while according to the Śûnyavâda, Mokṣa is a form of Śûnya Bhâva. Thus the Brahma-Bhâva of the Mâyâvâdin is the same as the Śûnyabhâva of the Śûnyavâdin. The Śûnyavâdins say:—" Tad-Bhâvam Yoginam Nayet.)

The Advaitins say:—"According to our doctrine, Brahman being of the nature of supreme bliss, our goal is to get to this Brahman, or to get this supreme bliss. The Śûnyavâdins merely want to go to Śûnya or void. Their Śûnya is not bliss. So there is a difference between us and Śûnyavâdins." To this, we reply:—"Here also there is no difference. You Mâyâvâdins want to become Brahman or to become bliss. You do not say, "We want to *experience* bliss." You say, "We want to *become* bliss." When one becomes bliss, according to you, one has no consciousness of bliss. One does not enjoy bliss. For you do not believe that there is any consciousness of any enjoyment in that condition. For you say that the Self cannot become the object of Self-consciousness. According to you, Brahman is merely bliss and light. This cannot be the highest end. It is a state of inertness. It is thus like saying, "I do do not want to taste sugar, or its sweetness, but I wish to become sugar." What is the good of one's becoming sugar, if one has no consciousness of its sweetness."

The want of consciousness cannot be the highest end of man; in fact, there is no difference in this unconscious Brahma-Bhâva of the Mâyâvâdin, and the Śûnyabhâva of the Mâdhyamikâs.

(The Mâyâvâdin says:—"The Śûnyavâdin believes that the destruction of Âtman is Mokṣa. But we do not say so. We believe that in

Mokṣa the Âtman exists in the form of eternal knowledge. Why do you then say that there is no difference between the Mâyâvâdin and the Śûnyavâdin? To this, the author replies:—)

There is no difference between the Śûnyavâdin and the Mâyâvâdin, by the mere assertion of the one that the Âtman exists in Mokṣa in the form of eternal knowledge. It is merely a verbal distinction.

(By the mere assertion that the Âtman exists in the form of eternal knowledge in Mokṣa, there is no distinction between the Mâyâvâdins, who make this assertion, and the Śûnyavâdins. Because the Śûnyavâdins also admit the existence of an Âtman in the condition of Mukti, only they say that this Âtman has then the form of Śûnya. By Śûnya they do not mean absolute non-existence, for otherwise they would not have taught the reaching of this condition of Śûnya, in their command, "Tad-Bhâvaṁ Yoginam Nayet." Śûnya, therefore, is a substance according to them: for no one would teach "Try to reach the un-substantiality." If the Śûnyavâdin did not believe in an Âtman, then who would reach this condition? What the Śûnyavâdins mean by the words "the Âtman is destroyed in Mukti," is, that in Mukti, the Âtman loses its agency, its enjoyment of fruits, and its reasoning faculty, etc. It is only in these respects, that the Âtman is *lost*, and not that there is no Âtman at all in Mukti. Therefore, here also there is no difference between the Śûnyavâdin and the Mâyâvâdin.)

(The Mâyâvâdin says:—"Though the Śûnyavâdins admit the mere existence of Âtman, in the state of Mukti, yet they do not admit that the Âtman has eternal knowledge in that condition. We, Mâyâvâdins, believe that in Mukti the Âtman has Nitya Jñâna.)

(To this, we reply:—That according to your opinion also the mere possession of Nityajñâna by Âtman in Mukti is merely a sentence only, consisting of words, but they convey no meaning. It is merely a verbal statement, and not a real fact.)

(Here the Advaitin may say:—"Why do you say that it is a verbal statement only?" To this, we reply:—"If Âtman be of the nature of knowledge, is that knowledge relative to some object known, or is that knowledge unrelated to any object of knowledge? If you say that the knowledge of the Âtman is Mukti, and has no relation to any object known, for in Mukti there exist no objects, then our author says:—)

ज्ञेयाभावे ज्ञानस्याप्यभावात् ।

In the absence of an object of knowledge, there is absence also of

knowledge itself. For there is no proof at all that knowledge can exist without an object to be known.

(If knowledge can exist without an object to be known, then such an Âtman would be like a pot that knows no object, though it exists. In that condition a pot would also be knowledge, for it has no object to be known.)

(If the Advaitin says:—But, in Mukti, the Âtman has an object of knowledge, it has itself its own object of knowledge. It knows "I exist;" it asserts "I know myself." To this, the author says:—)

There is no proof at all that the thing called knowledge (Jñânam) can exist without an object of knowledge.

(If you say that in Mukti there is an object of knowledge, what is that object? Is that object separate from one's own self, or is it one's own self. It cannot be an object separate from one's own self; for, according to the Mâyâvâdins, there is no other self-existing in Mokṣa, except one's own self. Moreover, according to the Mâyâvâdins, only an object existing in the present time can become an object of knowledge, but in Mokṣa there is no time, such as present. If you say that in Mokṣa the object of knowledge is one's own self, then the author says:—)

In Mokṣa one's own self is not the object of knowledge, for that is not the position taken up by the Mâyâvâdins; for they say the self cannot be the object of knowledge, for then there would be confusion between the subject and the object; for the subject *knowing* would become the object *known*.

(Of one verb there cannot be the same noun, both the agent and the object.)

(According to them, in Mukti, the Âtman has the mere form of knowledge, and if they believe that Âtman knows itself, then it would come to saying "knowledge knows knowledge," or knowledge itself is the subject of the verb "knows," and is also the object of the same verb. Which comes to this, that the subject becomes also the object.)

(Having thus established that there can be no knowledge without an object of knowledge, the author now proceeds to show that without a subject knowing, there can be no knowledge. According to the Mâyâvâdins, knowledge only is the form of Âtman in Mukti, and knowledge cannot be the subject of any act of knowing. So, the author says:—)

The Mâyâvâdins do not admit that *knowledge* is agent to the verb 'to know,' 'to experience,' &c. They do not say that knowledge knows itself.

(According to them, there is no agent to the verb 'to know;' for,

according to them, knowledge being the essence of Âtman, there is no agent to the verb 'know.' Therefore, if it be said that this very knowledge, which is the essence of Âtman, becomes the agent of knowing, then it is open to the following objection. Namely, then the Mâyâvâdins have to admit that knowledge has the power of becoming an agent; and that, consequently, it has the power of experiencing himself. But the Mâyâvâdins hold that in Mukti the Âtman is Nirviśeṣa, or without any qualifying attributes.)

(In fact, according to the Mâyâvâdins, in the state of Mukti, there is no knower, nor an object of knowledge, but mere knowledge. 'But what is the objection to such a belief?'—they say. We reply: It is like this, that there is no subject matter of speech nor a speaker, yet there is a speech; or there is no eatable, nor an eater, and yet there is eating. There is no place to go, there is no goer, yet there is going. All these absurdities will have to be admitted, if it be said that in Mukti there is no knower, nor an object of knowledge, but that still there is knowledge. Thus this also shows that there is no difference between the doctrines of the Śûnyavâdins and of the Mâyâvâdins.)

(Nor is there any difference between these two schools in their methods of Sâdhana. The Śûnyavâdins say that the realization of the Śûnya is the method of getting Mukti. The Mâyâvâdins say the realization of Brahma-Advaita is the method of Mukti.)

(The objector may say, "There is a third alternative. The Mâyâvâdins say that Brahma alone is the Tatva or the substance, but the Śûnyavâdins do not believe in any substance. They say it is Śûnya or Void, there is no substance. Therefore, there is a difference in the realization of a substance like Brahman, and in the realization of a non-entity like Void or Śûnyam. Thus the objects sought by these two schools are different. One seeks Brahman, which is a substance; the other seeks Śûnyam, which is no substance." To this, we reply:—"The Śûnyam of the Śûnyavâdin has no difference from the Brahman of the Mâyâvadin. Why so? Because as the author says:—)

निर्विशेषत्वांगीकारात् ।

The Mâyâvâdins believe that Brahman has no attributes, and that, therefore, it is as good as a Śûnyam or Void.

(The Śûnyavâdins also say that their Śûnyam is also Nirviśeṣa. They say:—)

निर्विशेषं स्वयं भातं ॥

Admitting that there is no difference between Brahman and Śûnyam,

because Brahman has no attributes, yet is it not possible that there may be difference between Brahman and Śûnyam in other respects? To this also, the author answers in the same words:—

निर्विशेषत्वांगीकारात्

There is no difference between the Śûnyavâdin and the Mâyâvâdin; for the Sûnyavâdins also admit that their Śûnya has no attributes, like the Brahman of the Mâyâvâdins. For they say their Śûnyam is Nirviśeṣam. (Thus Sûnyam and Brahman might be different, if there had been any differentiating attributes. A pot is different from a cloth, because of their possessing different attributes. But Brahman and Śûnyam cannot be different from each other, because Brahman has also no attributes and the Śûnyam has also no attributes; since both, having no attributes, there can be nothing to distinguish them. Therefore, both are identical.)

If you say there is difference in the attributes of Brahman and Śûnyam, then we ask, where is that difference? If you say Brahman has the attribute of creating, preserving and destroying the universe, and that Śûnyam has no such attributes, to this the author replies again in the same words:—

निर्विशेषत्वांगीकारात् ।

"There is no difference, because of the admission." According to you, Mâyâvâdin, Brahman does not create, etc., really. (It is only an imaginary creation. The Śuddha Brahman is not the cause of creation, for you say it is Ignorance, supervening on Brahman, which is the cause of the creation of the universe. In this respect also there is no difference between the Śûnyavâda and the Mâyâvâda. For the Śûnyavâdins say that it is the supervening of Samvriti on Śûnyam that there is creation, as in the following line:—

विश्वाकारं च संवृत्या यस्य तत् पदमक्षयम् ॥

Visvâkâramcha samvrityâ yasya tatpadam akṣayam.

(In fact, there are no distinguishing marks between Śûnyam and Brahman.)

(If you say that Brahman of ours is Satyam, Jñânam, etc., to this we say, that these qualities of truth, knowledge, etc., do not exist in Brahman in the highest state. For Mâyâvâdins hold that from a Pâramârthikâ point of view, Brahman is absolutely attributeless. But—say the Mâyâvâdins—we believe in Brahman being opposed to falsehood, in Vyâvâharikâ world at least. For our doctors say:—

अनृतं जडविरोधिरूपं मतत्रयमलबंधनदुःखताविरुद्धम् ।

To this also, the author answers in the same words: Nirviśeṣatva aṅgikârât.

The Mâyâvâdins are really the same as the Śûnyavâdins, for the latter also believe in these attributes of their Śûnyam. They say: –

जाड्यासंवृति दुःखान्तपूर्वो देाषविरेाधि यत् ॥

As Brahman is opposed to anṛitam (falsehood), jaḍam (inert matter), so Śûnyam is opposed also to jâḍyam; as Brahman is opposed to all faults ending in duḥkham, so Śûnyam also is opposed to all faults of Samvriti enumerated in the list ending with duḥkham. So here also, there is no difference in these two conceptions.

Nor is there any difference between Brahman and Śûnyam, in the possession by one of the attributes contradictory to the other. What are the contradictory attributes which you say distinguish them? Is it that Brahman is existence (bhâva) and Śûnyam is abhâva or non-existence? Or that Brahman is a substance (sattva) and Śûnyam is a non-entity (a-sattva)? Or that Brahman has goodness (guṇa) and Śûnya has faults (doṣa)? Or that Brahman is to be sought (upâdeyam) and that Śûnyam is to be avoided (heyam)? Or anything else? This also is answered by the sāme Aphorism:—

निर्विशेषत्वांगीकारात् ।

There is no difference between Brahman and Śûnyam, because of the acceptance of attributes by both.

The attributes of Bhâva, sattva, guṇas, &c., said to exist in Brahman, are imaginary only (kâlpanika), and not pâramârthika. The Śûnyavâdins also admit the possession of these attributes by Śûnyam. They say:—

भावार्थप्रतियेागित्वं भावत्वं वा न तत्त्वतः ।
नास्य सत्वमसत्वं वा न देाषो गुण एव वा ॥
हेयेापादेयरहितं तच्छून्यं पदमक्षयम् ॥

But—say the Mâyâvâdins—Why do you say that Brahman has no guṇas. Our Brahman has guṇas. To this, our author answers by the same Aphorism:—

निर्विशेषत्वांगीकारात् ।

Because by your admitting that Brahman is nirviśeṣa or without any attributes.

Had Brahman possessed any qualities in the Pâramârthika state, then he could not be said to be nirviśeṣa.

But—says the Mâyâvâdin—the very fact that there are two words, Brahman and Śûnyam, shows that they must denote two different objects,

We ask, what do you mean by the word Brahman? Do you take this word in its principal sense or in a secondary sense? If you take it in its principal sense, is it a derivative word, or a non-derivative word; or partly derivative and partly non-derivative? It cannot be the first. For Brahman means, literally, "fulness of attributes," as says the Śruti:—

अथ कस्मादुच्यते ब्रह्मेति, बृहन्तोह्यस्मिन् गुणाः ॥

Why is it called Brahman, because the attributes are in their *fullness* in him.

And, according to your opinion, "attributes" cannot exist in Brahman. So the principal derivative meaning is not what you mean by Brahman. For, according to you, Brahman is Nirviśeṣa, it is unlimited by time, space and substantiality, it is only a greatness, a greatness without any attribute. The Śûnyavâdins also admit such a greatness, without any attributes, in their Śûnyam, as has already been shown in the above quotation. Nor is the word Brahman used by you in its secondary sense, because it does not prove your position, and it proves something against your position. As the word 'pot' is applied to a substance having certain qualities, will you tell us what are the qualities possessed by your Brahman. But, according to you, Brahman has no quality. So Brahman is a mere word with you, and you cannot describe it. In fact, you cannot explain the word which you are using.

Thus, from all these reasons it can be shown that Brahman is not different from Śûnyam. For Śûnyavâdins also say that Śûnyam cannot be described by words, as you say that Brahman cannot be described by words. There is this saying of the Śûnyavâdins:—

अवाच्यसर्वशब्दैस्तल्लक्ष्यतेचाखिलैः पदैरिति ।

Thus we have shown that there is no distinction in its essence between the Śûnyam of the Mâdhyamikas and the Brahman of the Mâyâvâdins. Therefore, in their highest conclusion, there is no difference between these two schools.

Having thus eatablished the non-difference between the Mâyâvâdins and the Śûnyavâdins, the Commentator concludes:—

Athaśûnyavâdina eva tepi.

Therefore, it follows, that the Mâyâvâdins are also the same as Śûnyavâdins.

Therefore, the pleasure and pain are not false and unreal, but they are real; and, therefore, as the Jîva has pleasure and pain in whatever state he may be, he cannot be said to be Samâṇa or unchangeable.

(The author next explains the words Mudâ, Pramudâ and Ânanda used in this Mantra :—)

The word " Ânanda " means the enjoyment of the bliss which is the real nature of the Self " Âtman ;" hence spiritual bliss. The word " Mudâ " means the pleasure derived from the baser worldly objects, whilst " Pramudâ " means the higher pleasure derived from the better class of worldly objects.

This is also in the same book.

MANTRA IV. 3. 11.

तदेते श्लोका भवन्ति ॥ स्वप्नेन शारीरमभिप्रहत्यासुप्तः सुप्तानभिचाकशीति ॥ शुक्रमादाय पुनरेति स्थानꣳ हिरण्मयः पुरुष एकहꣳसः ॥ ११ ॥

तत् Tat, to that effect. एते Ete, these. श्लोका: Ślokâḥ, the verses; the mantras of the Vedas. भवंति Bhavanti, are. हिरण्मय: Hiranmayaḥ, of golden hue ; or store. house of pleasures and beatitudes. हि=निहित: depository. र=इति pleasure. णू आनन्द beatitudes मय=full. The eternally full store-house of all pleasures and beatitudes. एक: Ekaḥ, the chief; the unique. हंस: Hamsaḥ, the Wanderer, the Voyager (from हन् Han, to wander; with the affix अ (A) one who wanders). पुरुष: Puruṣaḥ, Puruṣa; the Paramâtman. स्वप्नेन Svapnena, with dream or with Mokṣa, or with heaven. शारीरं Sârîram, the Jîva The embodied one. अभिप्रहत्य Abhiprahatya, having joined. असुप्त: Asuptaḥ, sleepless, dreamless ; one who knows no sleep or dreams ; one who has no heaven for the reward of His karma, or one who gets no Mokṣa. The Paramâtman is beyond the limits of Samâdhi, Sarga or Mokṣa. सुप्तान् Suptân, in the dreamy condition, or in heaven, or in Mokṣa. (Supply, शारीरान् Śârîrân, after it). अभिचाकशीति Abhichâkasîti, sees. शुक्रं Śukram, (Him) who has attachment through grief or ignorance ; the Jîva. शुक् = शोक grief, रं =attached. Grief-bound. आदाय Âdâya, taking. पुन: Punaḥ, again. स्थानं Sthânam, the place ; the wakeful state ; the earth or the created world. एति Eti, comes down.

11. On this (point, proving the difference between the Jîva and the Lord), there are the following (authoritative) verses (Mantras of the Veda.)

Having joined the Jîva with the dream condition (or with Suṣupti, or Svarga, or with Mokṣa, as the case may be), Himself remaining without sleep, He looks upon these Jîvas so sleeping. Again (after showing these conditions of dream, etc.), he takes up the Jîva (śukram " the grief-attached ") and returns to (the original) place (from

which he had started, whether it was the waking state or the Bhu-loka or the Sansâra or Mukti). He is the Golden-hued Person, the Unique Wanderer.—262.

Note.—This Mantra proves that the Muktas or Released souls even return to the world. But now they are co-workers with God.

MADHVA'S COMMENTARY.

(In this Mantra occurs the word Śukra : it is thus explained by the Commentator :—)

The phrase Śukram Âdâya in this Mantra means "taking up the Jîva." The word Śukra means the Jîva. It comes from the root Śuk, meaning grief, and *ra*, meaning attached to. He who is attached to grief, or loves the objects which lead to sorrow, is called Śukra or sorrow-attached. It is the name of the Jîva. This is also in the same book.

The word Hiraṇmaya, occurring in this Mantra, means He in whom is placed the fullness from eternity of all bliss. It is composed of four words, namely, *Hi*, meaning Hita or placed or containing ; and *ra* meaning pleasure (Rati) and *ṇa* meaning joy, Maya meaning full and eternal. He who in his essential nature has full and eternal joy and bliss within himself. Or, this word Hiraṇmaya may mean having the colour of gold. In both these meanings, it is a name of the Lord Vâsudeva, having a golden hue.

The word Ekahansa occurs in this Mantra. It means literally one Swan. The word Eka means One, and denotes here the Supreme, and the word 'hansa' means swan or Spirit. Hansa comes from the root *han*, to go. He who goes to or journeys through all the worlds, to this world and to the next world, is called Hansa. Eka-hansa, therefore, means the chief Rover, the sole traveller, the highest goer. This is also in the same book.

Note.—The Lord Vâyu has also the form of a swan. He is also a great traveller or hansa ; but the Lord Vâsudeva is the chief. Therefore, He is called the Ekahansa or the single swan or the chief traveller.

(An objector may say, the Lord shows to the Jîva all dream-objects, like elephants, etc., *within* the Jîva, because the materials out of which these objects are created are the Vâsanâs or, latent impressions, existing in the mind of the Jîva. These dream-objects do not exist outside of the Jîva, as is said in the following words :—

मनोगतांस्तु संस्कारान् स्वेच्छया परमेश्वरः प्रदर्शयति जीवाय स स्वप्न इति गीयते इति

To this, the author answers :—)

The Lord sometimes takes a portion of the Jîva with Him and goes out ; just as He did in dream take away Arjuna to the Kailâsa mountain.

Note.—Only a portion of the Jîva is taken out of the body, by the Lord, in the dream condition; otherwise, if the entire Jîva was to go out of the body, it would die. Moreover, the Jîva here does not mean the human Jîva, but the Deva Jîva. The human Jîva has no parts. The Deva Jîva can go out, in parts, from his body and leave a part of himself in the body, to maintain the bodily functions. What then becomes of the above words which say that dreams are generally created out of the Vâsanâs or latent impressions of the Jîva? To this, the author answers:—

As a general rule, the Lord shows the Jîvas all the dreams *inside* the Jîva, and they are created out of the Vâsanâs of the Jîva. So there is nothing contradictory in the above verse, for it is in exceptional cases only that the Lord takes a Jîva partially out of his body, to another place, to show him the dream objects there.

MANTRA IV. 3. 12.

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ॥ स ईयतेऽमृतो यत्र कामꣳ हिरण्मयः पुरुष एकहꣳसः ॥ १२ ॥

प्राणेन Prâṇena, with the help of the Prâṇa, *i.e.*, with a part of the Jîva; or it may mean—with the help of the chief of the Prâṇas. The Jîva of a Deva has parts, contrary to that of a human Jîva. अवरं Avaram, the inferior, because it is the outcome of the karma. कुलायं Kulâyam, the body; the nest. रक्षन् Rakṣan, preserving; guarding. अमृतः Amritaḥ, the immortal. पुरुषः Puruṣaḥ, the Puruṣa; the Parmâtman. कुलायात् Kulâyât, from the body. बहिः Bahiḥ, out-side. चरित्वा Charitvâ, going. (Supply. तान् अभिचाकशीति Tân Abhichâkaśîti, sees them, *i.e.*, the Jîvas; or supply. शुक्रमादाय पुनः कुलायरूपंस्थानमेति Śukrammâdâyapunaḥ Kulâyarûpamsthânameti, taking the Jîva that has attachment through ignorance comes back again to that place which is the body). सः Saḥ, that. अमृतः Amritah, the immortal. हिरण्मयः Hiraṇmayaḥ, of golden hue. एकः Ekaḥ, the chief. हंसः Hamṣaḥ, wanderer. पुरुषः Puruṣaḥ, Puruṣa; the Paramâtman. यत्र Yatra, where. कामं Kâmam, object of desire. ईयते Iyate, is known; is inferred. Since the objects cannot be स्वतंत्र (Svatantra) or independent, is inferred that there is some body else.

12. Guarding with a portion of the Jîva, the lower nest (the gross body), the Immortal having gone out of the body (with a portion of the Jîva, then brings it back again.) That Immortal Golden-hued Person, the Unique Voyager knows whenever there is an object of desire (and makes such object known to the Jîva).—263.

MADHVA'S COMMENTARY.

Therefore, there is nothing contradictory in the Mantra when it says that the Lord takes out the Jîva from its own nest, called in the

Mantra *bahih kulâ*, while the body is called the lower nest. It is therefore "Vahikulâyât" in the text, meaning outside the body, which is not inconsistent with the previous theory.

MANTRA IV. 3. 13.

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ॥
उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् ॥१३॥

देवः Devaḥ, the God; the Paramâtman. स्वप्नांते Svapnânte, in the dream condition; in the place of dream. उच्चावचम् Uchchâvacham, the high and the low; the higher thought-forms as well as the lower. ईयमानः Îyamânaḥ, having got; having assumed the forms of elephants or ants, etc., created according to the thoughts of the dreamer. बहूनि Bahûni, various. रूपाणि Rûpâṇi, forms; thought-forms. कुरुते Kurute, makes; assumes. उत Uta, and. स्त्रीभिः Strîbhiḥ, women. सह Saha, with; in the company of. मोदमानः Modamânaḥ, taking pleasure. इव Iva, as if. उत Uta, and. भयानि Bhayâni, the causes of fear. पश्यन् Paśyan, seeing. अपि Api, also. जक्षत् Jakṣat, laughing. इव Iva, as if.

13. In that place of dream (Svarga, or Mukti, or dream), the God assumes various forms, by entering into higher and lower thought forms created through the desire of the Jîvas. There He Rejoices, as it were, with women, and laughs, as it were (at the Jîva), when it is frightened at terrible sights (seen in that state.)—264.

MADHVA'S COMMENTARY.

(The author now explains the words Svapnântan uchchâvacham îyamânan. These words distinctly allude to the Jîva, for they mean entering into a higher or a lower body. How can these words be explained as applying to the Lord? To this, the author answers :—)

The Supreme Person, the Lord of the world, entering into the higher and lower thought-forms created (from the latent impressions of) the Jîva, assumes various forms in that condition of dream. This is also in the same book.

He (the Lord) rejoices there, *as it were*, with women. The force of "as it were" is to indicate that the Lord is Himself the personification of all joy, and so His delighting in the company of women is merely allegorical.

MANTRA IV. 3. 14.

आराममस्य पश्यन्ति न तं पश्यति कश्चनेति तन्नायतं बोधयेदित्याहुः ॥ दुर्भिषज्यꣳ हास्मै भवति यमेष न प्रतिपद्य-

तेऽथो खल्वाहुर्जागरितदेश एवास्यैष इति यानि ह्येव जाग्रत्पश्यति तानि सुप्त इत्यत्रायं पुरुषः स्वयंज्योतिर्भवति सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

अस्य Asya, His; of the Âtman. आरामं Ârâmam, pleasure-ground; the play-objects, the things seen in the dreamy condition. पश्यंति Paśyanti, (they) see. तं Tam, Him; the Âtman. कश्चन: Kaśchanaḥ, any one. न Na, not. पश्यति Paśyati, sees. इति Iti. तं Tam, Him; the Âtman. अयतं Ayatam, one who has no energy; one who does not exert; to the unworthy: to the non-striving. न Na, not. बोधयेत् Bodhayet, should explain; should instruct. इति Iti, so. आहुः Âhuḥ, (they) say; the wise say. एषः Eṣaḥ, He; the Âtman. यं Yam, whom. न Na, not. प्रतिपद्यते Pratipadyate, attains; reveals; becomes the object of knowledge. अस्मै Asmai, to him; his. दुर्भिषज्यं Durbhiṣajyam, difficult to cure or give a remedy; injurious like a wrong medicine. भवति Bhavati, is; becomes. ह Ha, it is well-known. अथो Atho, moreover. खलु Khalu, indeed. एषः Eṣaḥ, this; this condition of wakefulness, or of deep slumber which the Jîva experiences. अस्य Asya, His; of the Paramâtman. जागरितदेशः Jâgaritadeśaḥ, wakeful condition. एव Eva, only; a word for emphasis. आहुः Âhuḥ, (they) say; the wise say. इति Iti. हि Hi, because. जाग्रत् Jâgrat, while in the wakeful condition. यानि Yâni, whatever. पश्यति Paśyati, sees. तानि Tâni, those. सुप्ते Supte, in the condition of deep slumber, in samâdhi. इति Iti. एव Eva, only. Supply पश्यति Paśyati, sees. अत्र Atra, here; in the condition of deep slumber or samâdhi. अयं Ayam, this. पुरुषः Puruṣaḥ, the Paramâtman. स्वयंज्योतिः Svayamjyotiḥ, self-illumed, All-light Himself. Himself is the sole light of the Jîva and not suns, &c. भवति Bhavati, is. सः Saḥ, that; who has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee. सहस्रं Sahasram, a thousand; a thousand of bulls and elephants. ददामि Dadâmi, give; make a present of. अतः Ataḥ, this, ऊर्ध्वं Urdhvam, after. विमोक्षाय Vimokṣaya, for Mokṣa, pure and simple. ब्रूहि Brûhi, say. इति Iti.

14. They, at the time of death or dream, see only the play-objects created by this Lord; but no one, not emancipated, sees Him (the Creator of these), (why not then instruct all ?). They say—" Let not the wise enlighten an indolent person. To whom this Lord is not an object to be attained. Such teaching acts like a good medicine wrongly administered." They also say—" This condition of sleep (of the Jîva) is, indeed, the same to the Lord as the condition of waking, for whatever the Lord sees in the waking condition (of the Jîva), He sees them also in the sleep (of the Jîva),

because this Person is Ever-awake. He becomes Himself the sole Light of the Jîva in this condition of (Mukti, &c).

(Hearing this, the King said) :—" I give you, Sir, a thousand (bulls and elephants. Speak on, for the sake of my higher emancipation (vi-mokṣa).—265.

MADHVA'S COMMENTARY.

(The author now explains the words "people see his play-things, but not the maker of these play-things").

The Lord Keśava, though performing all these acts (such as creating chariots, etc.), at the time of the death of the Jîva, or at the time when the Jîva is dreaming, yet He is not seen by the ignorant Jîva. But He is seen by the Muktas, whether they are in waking condition or dreaming.

(Is it not then necessary that a person, ignorant of the Lord, should be taught by the wise the true nature of the Lord? True, every ignorant man should be taught the true nature of the Lord, but with this condition, that the man must exert to know the Lord; therefore, the author says :—)

The wise should not speak about the Lord Janârdana to those persons who are not striving (ayata) to know the Lord. Of that person, within the scope of whose knowledge the Lord Viṣṇu never enters, of such a dull and unstriving sinful person, there is no remedy to cure him of his ignorance. In fact, the teaching acts like a good medicine prescribed wrongly.

(Does the Lord ever sleep? To this, the author answers:—)

Even in time of dreaming, the Lord Viṣṇu is always awake, for His essential nature is ever-wake-fullness. Whatever He sees in the waking, those very objects He sees even in sleeping; because His form is eternal knowledge; for such is the Lord Puruṣottama.

(The Lord Viṣṇu always being the light of the Jîva, whether the Jîva be in the waking condition, or dreaming, what is the necessity of saying that the Lord is the light of the Jîva in the sleeping condition. To this, the author answers :—)

Though the Lord is *always* the light of the Jîva, even in waking condition, when there are other lights also, like the sun, moon, fire, etc., yet lest there be any doubt in the minds of the ignorant people, that the Lord is not the light of the Jîva in his waking condition, therefore, the Śruti says that the Lord is *always* the light of the Jîva, even in the waking condition.

Now, the Lord is independent, and He is the constant light to the

Jîva. Whilst the Upaniṣad says: "Atrâyam puruṣah svayam jyotirbhavati." "Here (in deep Samâdhi) this Paramâtman becomes all light." Why should the word Atra, "here," (in deep Samâdhi) be used then? This limiting word "Atra" has been used, because there may arise a doubt whether the Lord alone is the Light or other things, such as Âditya &c., serve as light in this state; since the Jîva himself is not the light, being of a different nature from the Lord Viṣṇu. In order to remove this doubt, this word *Atra* has been used. Had it meant that in the condition of dreaming, the Jîva is even as wide awake as in the condition of waking, then the word *Asya* in the Mantra would have been meaningless. For, if the Jîva be as awake in dreaming as the Lord, then the Mantra would have run thus:—Tadâ eṣa svapnakâlo jagarita-besa eva. There was no necessity of using the word Asya. The force of Asya is to remove the Jîva from the scope of this Mantra and to confine it to the Lord.

(On hearing this, Janaka said, "Vimokṣâya brûhi." The question arises was not Yâjñavalkya already teaching Janaka the path of Mukti. Why does Janaka say, 'Teach me for the sake of my Mukti.' To this, the author answers:—)

The teaching already given by Yâjñavalkya was also meant to conduce to the Mokṣa of Janaka. What Janaka asks now is "Teach me after this that *especial* doctrine which will lead to *my* Mukti." For, such is the force of the particle Vi in Vimokṣa. On this, there is the following authority of the Brahmatarka:—

"By seeing the Lord in the form fitted to one's capacity, every one gets Mukti. But further knowledge, by the fact of its being more knowledge, conduces to the *increase* of happiness of that person who has already reached Mukti."

The word 'Supta' in this Mantra refers to the condition both of dreaming and of dreamless sleep, and not only to the condition of dreaming.

Note.—If the word Supta referred only to the dreaming condition, then it would not have applied to the dreamless sleep, and the result would be that the Lord would be excluded from the other condition. Therefore, it follows that whatever the Lord sees in the waking condition, He sees that also in the dream condition, as well as in the dreamless sleep condition. The reason for this is that if there, by the word Supta, only the condition of Suṣupti be taken, then in the condition of dream it would follow that the Lord was not awake. Therefore, Supta means the dreaming and the dreamless conditions both.

(An objector may say,—in the next Mantra it is said:—"That Paramâtman, indeed, in this blissful state (samprasâda), enjoying and seeing what is holy and what is sinful and wandering (to and fro) comes back at every time and in every Jîva (being), in order to cause the state of deep slumber

(of the Jîva). Untouched is He by whatever He sees there in that state; for untouched is this Puruṣa, or the Paramâtman.")

(In this Mantra, the word Samprasâda is taken to mean the condition of Suṣupti only, and not the condition of Svapna also. You have explained the word Supta as meaning both Svapna and Suṣupti. Therefore, the word Samprasâda should also be taken to refer to this Supta condition, or the condition of dreaming and dreamless sleep both. To this, the author answers:—)

In the next Mantra, the word Samprasâda, though it has for its antecedent the word Supta to which it alludes, yet it must be taken to refer only to suṣupti, and not to svapna. This is on the authority of the Śabdanirṇaya:—"Where the reference is to both objects mentioned in a preceding text, there both the objects should be taken in the succeeding part also. But where it is not possible to take both objects referred to in the preceding part, there only *one* of these two is to be taken, and not both. The reference must be governed by the sense of the succeeding part."

MANTRA IV. 3. 15.

स वा एष एतस्मिन् संप्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्या द्रवति स्वप्नायैव स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

सः Saḥ, that. एषः Eṣaḥ, He; the Paramâtman. वै Vai, indeed. एतस्मिन् Etasmin, this. संप्रसादे Samprasâde, the perfect (sam) restfulness (prasâda) in the state of mukti; in the blissful state of Samâdhi or dreamless sleep. रत्वा Ratvâ, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha. पापं Pâpam, what is sinful. च Cha, and. दृष्ट्वा Driṣṭvâ, seeing. एव Eva, only. चरित्वा Charitva, wandering. प्रतिन्यायं Pratinyâyam, at every time; according to the law of periodicity; or, it may mean following the principle that there should be a change. प्रतियोनिं Pratiyonim, in every being; in every birth. पुनः Punaḥ, again. स्वप्नाय Svapnâya, in order to cause the dreamy state of the Jîva. एव Eva, only. आद्रवति Âdravati, comes or moves towards the dreamy condition. सः Saḥ, He; the Paramâtman. तत्र Tatra, there; in the state of deep slumber, in Samâdhi. यत्किंचित् Yatkiñchit, whatever. पश्यति Paśyati, sees. तेन Tena, by it. अनन्वागतः Ananvâgataḥ, untouched. भवति Bhavati, is. हि Hi, because. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; the Paramâtman. असंगः Asaṅgaḥ, without any attachment; untouched. इति Iti. याज्ञवल्क्य Yâjñavalkya, Oh Yâjñavalkya. एतत् Etat, it; what thou sayest. एवम्

Evam, such. एव Eva, to be sure. सः Saḥ, that; what has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (of bulls and elephants). ददामि Dadâmi, give; make a present of. अतः Ataḥ, this. ऊर्ध्वं Urdhvam, after. विमोक्षाय Vimokṣâya, for Mokṣa, pure and simple. ब्रूहि Bruhi, say. इति Iti.

15. "That Person, indeed, in this peaceful state, enjoying what is holy and merely gazing at what is sinful, and wandering (to and from), swings back, according to law (of periodicity), and (carries) to its proper body, every Jîva, in order to bring it to the state of dream even. Whatever (of evil) He sees there, He is untouched by it, for untouched is this Person."

"Indeed, so it is Yâjñavalkya," said Janaka. "I give thee a thousand (bulls and elephants); now speak on for the sake of my higher Mokṣa".—266.

MADHVA'S COMMENTARY.

The word Svapnânta in this Mantra means the place of Svapna. The word *Anta* means the place. In the lexicon Śabdanirṇaya, it is said that the word Anta, Sthâna, Sthala, Vâsa, and Pradeśa are synonyms.

Note.—The word Svapnânta, therefore, does not mean the *end* of dream state. On the contrary, it means the *condition* of dream state. Similarly, Buddhânta does not mean the *end* of waking state, but the *condition* of waking state.

In the words Svapnânta and Buddhânta, as used in the Mantras 15 to 18, the word Svapna has been taken in a double sense; and it denotes the dream condition strictly called Svapna, and the dreamless sleep condition called Suṣupti.

MANTRA IV. 3. 16.

स वा एष एतस्मिन् स्वप्ने रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्या द्रवति बुद्धान्तायैव स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवत्यसङ्गो ह्ययं पुरुष इत्येवमेवैतद्याज्ञवल्क्य सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १६ ॥

सः Saḥ, that. एषः Eṣaḥ, He; the Paramâtman. वै Vai, indeed. एतस्मिन् Etasmin, this. स्वप्ने Svapne, in the state of dreams. रत्वा Ratvâ, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha. पापं Pâpam, what is sinful. च Cha,

and. दृष्ट्वा Dristvâ, seeing. एव Eva, only. चरित्वा Châritvâ, wandering. प्रतिन्याय Pratinyâyam, at every time; or, it may mean following the principle that there should be a change, according to the law of periodicity. प्रतियोनि Pratiyoni, in every being; in every birth, according to the womb or law of body. पुनः Punaḥ, again. बुद्धांताय Budhhântâya, in order to cause the state of what is called Buddhi; in order to generate the state of waking-consciousness. एव Eva, only. आद्रवति Âdravati, comes back or moves towards (the dreamy condition). Flows back, swings back like a pendulum. सः Saḥ, He; the Paramâtman. तत्र Tatra, there; in the state of deep dream. यत्किंचित् Yatkiñchit, whatever. पश्यति Paśyati, sees. तेन Tena, by it. अनन्वागतः Annvâgataḥ, untouched. भवति Bhavati, is. हि Hi, because. अयं Ayam, this. पुरुषः Purusaḥ, Puruṣa; the Paramâtman. असंगः Asangaḥ, without any attachment; untouched. इति Iti. याज्ञवल्क्य Yâjñavalkya, oh Yâjñavalkya. एतत् Etat, it; what thou speakest. एवम् Evam, such. एव Eva, to be sure. सः Saḥ, that; who has been instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (of bulls and elephants). ददामि Dadâmi, give; make a present of. अतः Ataḥ, this. ऊर्ध्वं Urdhvam, after. विमोक्षाय Vimokṣâya, for Mokṣa, pure and simple. ब्रूहि Bruhi, say. इति Iti.

16. "That Person indeed, in this state (of dreams) enjoying what is holy and merely gazing at what is sinful, and wandering (to and from), swings back, according to law, and (carries) to its proper body, every Jîva, in order to bring it to the state of waking consciousness. Untouched is He by whatever (evil), He sees there in that state; for untouched is this Puruṣa." "Indeed, so it is, Yâjñavalkya," said Janaka. "I give thee a thousand (bulls and elephants); now speak on for the sake of my higher Mokṣa.—267.

MANTRA IV. 3. 17.

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतिन्यायं प्रतियोन्या द्रवति स्वप्नान्तायैव ॥ १७ ॥

सः Sah, that. एषः Eṣaḥ, He; the Paramâtman. वै Vai, indeed. एतस्मिन् Etasmin, this. बुद्धांते Buddhânte, in the state of what is called buddhi or waking-consciousness. रत्वा Ratvâ, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha. पापं Pâpam, what is sinful. च Cha, and. दृष्ट्वा Dristvâ, seeing. एव Eva, only, merely. चरित्वा Charitvâ, wandering. प्रतिन्यायं Pratinyâyam, at every time; or, it may mean following the principle that there should be a change. प्रतियोनि Pratiyoni, in every being; in every birth. In accordance to its birth. पुनः Punaḥ, again. स्वप्नांताय Svapnântâya, into the condition of dream. एव Eva, only.

17. That Person, indeed, in this state of waking, enjoying what is holy and merely gazing at what is sinful, and wandering (to and from), swings back, according to law, and (carries), in accordance to its birth, every Jîva, in order even to bring it to the condition of dream.—268.

MADHVA'S COMMENTARY.

(The author now explains the three verses 15, 16 and 17 in a sense applicable to the Lord, and not to the Jîva. Ordinarily, these verses are taken to refer to the Jîva; and they are then translated as follows :—

15. Yâjñavalkya said :—"That (Person) having enjoyed himself in that state of bliss (samprasâda, deep sleep), having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started (the place of sleep), to dream. And whatever he may have seen there, he is not followed (affected) by it; for that person is not attached to anything."

(Janaka Vaideha said :—'So it is, indeed, Yâjñavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.'

16. Yâjñavalkya said :—'That (Person) having enjoyed himself in that sleep (dream), having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started, to be awake. And whatever he may have seen there, he is not followed (affected) by it; for that person is not attached to anything'.

Janaka Vaideha said :—'So it is; indeed, Yâjñavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.'

17. Yâjnavalkya said :—'That (Person) having enjoyed himself in that state of waking, having moved about and seen both good and evil, hastens back again, as he came, to the place from which he started, to the state of sleeping (dream).

(The author explains it, therefore, in a different sense :—)

"Seeing even the good and evil conditions of the Jîvas, in their states of dream (and deep sleep), and in waking state as well, but always untouched by their sorrows (though participating in their joys), the Lord moves about again and again.

Note.—The words '*again and again*' explain the Mantras which describe the going of the Lord to the condition of deep sleep, then coming back to the condition of dream, then coming to the condition of waking, and again returning from waking consciousness to the dream state, and from dream to deep sleep state. Though there are three states through which the Lord vibrates, yet these three constitute but two banks, as said in mantra 18. Namely, the dream and deep sleep constitute one bank, and waking constitutes another. This, the author explains :—

The dream and the deep sleep constitute one bank, and the state of waking constitutes the other bank. Between these two banks moves about this one Janârdana, like a great fish in a river, now on the right bank and now on the left bank, but unattached to any.

MANTRA IV. 3. 18.

तद्यथा महामत्स्य उभे कूलेऽनुसंचरति पूर्वं चापरं चैवमेवायं पुरुष एतावुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ॥ १८ ॥

तत् Tat, that. यथा Yathâ, just like. महामत्स्यः Mahâmatsyaḥ, a large fish. पूर्वं Pûrvam, the one; the forward. च Cha. अपरं Aparam, the other; the backward. च cha, and. उभे Ubhe, both. कूले Kûle, banks (of a river). अनुसंचरति Anusañcharati, glides; plays. एवं Evam, so; similarly. अयं Ayam, this. पुरुषः Puruṣaḥ, Puruṣa; the Paramâtman. स्वप्नांतं Svapnântam, to the condition of dream. च Cha. बुद्धांतं Buddhântam, to the state of what is called Buddhi or waking-consciousness. च Cha, and. एतौ Etau, these. उभौ Ubhau, both. अंतौ Antau, extremities. अनुसंचरति Anusañcharati, moves.

18. And, just as a large fish moves along the two banks (of a river), now, in the one, and now, in the other, so does this Puruṣa move along between these two extremities, the state of dream and the state of waking.—269.

MANTRA IV. 3. 19.

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहृत्य पक्षौ संलयायैव ध्रियत एवमेवायं पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति ॥ १९ ॥

तत् Tat, that; the example. यथा Yathâ, just as. श्येनः Śyenaḥ, a falcon. वा Vâ. सुपर्णः Suparṇaḥ, an eagle. वा Vâ, or. अस्मिन् Asmin, this. आकाशे Âkâśe, in the sky. विपरिपत्य Viparipatya, soaring. श्रांतः Śrântaḥ, being tired. पक्षौ Pakṣau, the wings. संहृत्य Samhatya, folding. सल्लयाय Sallayâya, towards the nest. एव Eva, only. ध्रियते Dhriyate, goes; floats down. एवं Evam, similarly. एव Eva, just. अयं Ayam, this. पुरुषः Purusaḥ, Puruṣa; the Paramâtman. एतस्मै Etasmai, this. अंताय Antâya, extremity; state, place. धावति Dhâvati, moves. यत्र Yatra, where. सुप्तः Suptaḥ, asleep. कंचन Kañchana, any. कामं Kâmam, object of desire. कामयते Kâmayate, wishes for. कंचन Kañchana, any. स्वप्नं Svapnam, dream. न Na, not. पश्यति Paśyati, dream.

19. And, just as a falcon, or an eagle, after flying about hither and thither, in the air, becomes tired, and, folding his wings, floats down even towards his nest, just so that Person (Jîva) (moving through waking and dream

states becomes tired) runs towards that state, where, having reached the Blissful (Supta), he does not desire any desires, nor does see any more dreams.—270.

MADHVA'S COMMENTARY.

(The author now explains Mantra 19 :—)

As a falcon, flying hither and thither in the sky, and becoming tired, goes back to his nest to get rest, so the Jîva, moving to and fro, through dream and waking consciousness, gets tired ; and in deep sleep, he enters into that Viṣṇu who is called Su or All-joy. The word Su denotes joy, or the Supreme Viṣṇu, and going (Âpti) to this Su or Viṣṇu is called Supti. He who has reached the All-bliss, is called Supta or the Bliss-attained.

Note.—The words Yatra Suptah nakanchana, etc., are now explained :—

Having obtained him who is Su or All-bliss, and thus having become Suptah or bliss-attained, this Jîva does not desire anything else, nor does he ever pass through erroneous knowledge, as he does in dream condition. When such is the condition of the Jîva, when he reaches the Lord *unconsciously* in deep sleep, how much more must be the joy of that Jîva who reaches Janârdana *consciously* in Mukti, where he has perfect knowledge of the Lord.

MANTRA IV. 3. 20.

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताणिम्ना तिष्ठन्ति शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णा अथ यत्रैनं घ्नन्तीव जिनन्तीव हस्तीव विच्छाययति गर्तमिव पतति यदेव जाग्रद्भयं पश्यति तदत्राविद्यया मन्यतेऽथ यत्र देव इव राजेवाहमेवेदꣳ सर्वोऽस्मीति मन्यते सोऽस्य परमो लोकः ॥ २० ॥

अस्य Asya, His ; of the Puruṣa. ताः Tâḥ, those ; well-known. एताः Etâḥ, these. हिता Hitâ, hitâ. The Resting Place. The seat=nihitâ, for the Lord is seated here. नाम Nâma, by name. नाड्यः Nâḍyaḥ, the Nâḍies, (the vessels). वै Vai, indeed. यथा Yathâ, just as. केशः Keśaḥ, a hair. सहस्रधाः Sahasradhâḥ, a thousand times. भिन्नः Bhinnaḥ, divided. तावता Tâvatâ, so much ; such. अणिम्ना Animnâ, very minute and small in size, in fineness. तिष्ठंति Tiṣṭhanti, remain ; are. शुक्लस्य Suklasya ; whiteness ; by the Lord in that form which is white. पूर्णाः Pûrṇâḥ, filled, occupied, pervaded (Supply—तासांमध्ये सुषुम्ना च तत्र सुप्तिं व्रजत्ययं and there is a Nâḍi, called Suṣumnâ, where this god of white colour remains asleep ; such is the interpretation given by Madhva in his khaṇḍârtha). नीलस्य Nîlasya, of blueness ; by the Lord in that form which is blue. पिंगलस्य Pingalasya, of yellowness ; by the Lord in that form which is yellow. हरितस्य Haritasya, of greenness ; by the Lord in that form which is green. लोहितस्य Lohitasya, of redness ; by the Lord in that form which is red. अथ Atha, moreover. यत्र Yatra, where ; in the

Nâḍis of the throat. एनं Enam, him ; the dreaming self. घ्नंति Ghnanti, they kill ; the thieves kill. इव Iva, as if. जिनंति Jinanti, they strike ; they beat : they overcome. इव Iva, as if. हस्ति Hasti, an elephant ; the Jîva sees himself in the form of an elephant. इव Iva, as if. विच्छाययति Vichchhâyayati, puts him to flight ; chases. The Jîva sees as if some one is putting him, the elephant, to flight. गर्तं Garttam, a pit ; an old unused well &c. पतति Patati, falls into. इव Iva, as if. यदा Yadâ, when ; in which condition. भयं Bhayam, the objects of fear. जाग्रत् Jâgrat, like objects, seen when awake. पश्यति Paśyati, sees ; perceives. तत् Tat, that object. अत्र Atra, in this state. अविद्यया Avidyayâ, owing to the knowledge got from seeing the Lord Viṣṇu. (अविद्या अः (Aḥ), the Paramâtman ; and विद्या (Vidyâ)—seeing). मन्यते Manyate, sees. यत्र Yatra, where ; in Mokṣa or in deep slumber. देवः Devaḥ, a god. इव Iva, as if. राजा Râjâ, a King. इव Iva, as if. अहं Aham, I. एव Eva, only. इदं Idam, this. सर्वः Sarvaḥ, whole ; fullness (according to one's capacity.) अस्मि Asmi, am. इति Iti, thus. मन्यते Manyate, thinks. सः Saḥ, that ; that state. अस्य Asya, his ; of the Paramâtman. परमः Paramaḥ, best ; highest. लोकः Lokaḥ, place.

20. There are these vessels called, Hitâ (the resting places), in his (body). They are in minuteness as small as a hair divided into a thousand parts. They are pervaded by the Lord in His various forms of white, blue, yellow, green and red colour. (Among them in the vessel called Suṣumnâ, the Lord is in His white form, and brings on Suṣupti to the Jîva. In other vessels, He is in His other colours, and causes various dreams, such as) where the Jîva sees, as if (thieves) are killing him ; as if (somebody) is striking him ; as if he is an elephant, and (some one else) is pursuing him, or as if one is falling into a pit ; or when he sees the objects of fear, as if wide awake. But all these he (now in Suṣupti) knows as caused by the thought (vidyâ) of the Lord, called Alpha (अ). Where (in Suṣupti or Mokṣa) he thinks "I am like a deva, I am like a King, I am this fullness of all my capacities," that is, His (Lord's) highest resting place (is in the Suṣumnâ Nâḍi of the Jîva).—271.

MADHVA'S COMMENTARY.

(The author now explains why the Nâḍis are called Hitâ :—)

These Nâḍis are called Hitâ, because the Lord Bhagawânâ lies hidden (Nihita) in these vessels of the human body.

(The author now explains the words white, blue, etc.)

The Lord Hari, having various colours, and assuming various forms, exists in these Nâḍis. Among these Nâḍis there is one called the Suṣumanâ. When the Lord carries the Jîva to this Suṣumnâ Nâḍi, the Jîva goes to deep sleep or Suṣupti. But in the other Hitâ Nâḍis, which spread through or exist in the region of the throat, the Jîva goes to the condition of dream. In other words, when the Lord carries the Jîva to these Hitâ Nâḍis which are in the throat, then the Jîva dreams dreams. And in that dream condition the Jîva gets sometimes frightened, as he gets frightened in waking condition, when he sees terrible dream objects.

(The author now explains the words "Tad atra avidyayâ manyate.")

(The word Avidyâ here does not mean 'ignorance;' and the sentence does not mean "he fancies through ignorance." The word Avidyâ is a compound of two words (आ + विद्या). The word A means Viṣṇu, and Vidyâ means knowledge. Therefore, the author says :—)

By the syllable A is denoted Viṣṇu, and by Vidyâ is meant the knowledge. The knowledge obtained through Viṣṇu is Avidyâ. Through this Avidyâ, or the knowledge produced by Viṣṇu, the Jîva dreams dream, as well as sees the waking objects. This is in the Mahâmimâṇsâ.

Note.—The seeing of dreams and of waking objects is caused by the knowledge of Viṣṇu. Because the Lord wills it or thinks so, therefore the Jîva dreams and sees the waking objects.

The word Jinanti in the Mantra means 'striking.' The word Vichchhâyayati means 'driving away' or 'chasing away through fear,' as a person may drive away a mad elephant or other noxious animal.

(The words Aham eva idam sarvah asmi, mean 'I am full' having regard to my capacity.'

Note.—The phrase does not mean "I am indeed this all," but it means "I am this fullness." Sarva means "fullness."

(The force of the word Eva in the above sentence is to denote—'I am this fullness' in the form of realization of my own bliss, untouched by enjoyments of sensuous material objects.'

(The word Idam, a neuter noun, qualifies a masculine noun, Sarva. How is this?. To this, the author answers :—)

The word Idam is an adjective, qualifying the noun Sarvaḥ, meaning fullness. Such a use of Idam is to be seen in other places also, as in the Gita :—

अजानतामहिमानंतवेदम् ।

Here also the neuter noun, Idam, qualifies the masculine noun, Mahimânam ; really it qualifies the neuter noun, Mahimattvam.

The Jîva, when realizing by direct knowledge his own fullness, then cries out, "I am all this fullness."

(The author next quotes the following authority of Śabdanirṇaya, to show that the word Idam is sometimes used as an adjective qualifying a noun, and sometimes as an adverb qualifying a verb, and sometimes as an adverb qualifying an adjective :—)

The word Idam is sometimes an adverb qualifying an adjective, (Bhâva Śeṣa), sometimes it is an adverb qualifying a verb (Kriyâ Śeṣa), sometimes it is an adjective qualifying a noun (Padârtha Śeṣa), as in the following three examples respectively :

(1) Idam mahimattvam, this greatness, (2) Taṇḍulân Idam pachati, (3) Idam Nîlam.

(An objector says :—Why explain it in this way? Why not take these words Aham eva idam sarva asmi, in their plain sense—"I am all this." To this, the author answers :—)

(The illustrations of the King and the Deva show that this plain meaning is not meant by the Śruti, for neither a King, nor a Deva can ever become all this universe.

The two illustrations of a King and a Deva are given for two different purposes. A Mukta is full just as a king is full. The fullness of a King is the fullness of enjoyment of worldly objects. The fullness of a Mukta is like the fullness of a King, so far as enjoyment goes, but not of worldly objects. The enjoyment of a mukta consists in enjoyment of non-worldly objects or Svarûpa-ânanda. So it was necessary to give both examples. For the example of Deva shows that Svarûpa-ânanda is also meant.

(An objector says,—If this is so, why give then the example of a King. The example of a Deva would have been sufficient. To this, the author answers :—)

The illustration of a King is given, because he is physically and directly seen, while the existence of the devas is known through Scriptures only, as is said in the Brahma-Tarka :—

"The condition of becoming *sarva* or all, means the attainment of the *fullness* of all enjoyment (sarva-bhâva), and it does not mean becoming of the form of all objects (sarva-rûpa); in other words, the fullness according to one's capacity, and through this relative independence, one is said to have become all, as a King or the hosts of devas."

MANTRA IV. 3. 21.

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माऽभयꣳ रूपं तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरमेवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरं तद्वा अस्यैतदाप्तकाममात्मकाममकामꣳ रूपꣳ शोकान्तरम् ॥ २१ ॥

अस्य Asya, his; of the Lord. तत् Tat, that; well-known. एतत् Etat, this. रूपं Rûpam, form. The white form in the Suṣumnâ. अतिच्छंदा Atichchhandâ, beyond the chhandas; more than what the Vedas can say. अपहतपाप्मा Apahatapâpmâ, sinless. अभयं Abhayam, fearless; having no cause of fear. वै Vai, indeed. तत् Tat, that; the likeness of that. यथा Yathâ, just as. प्रियया Priyayâ, dear; attractive. स्त्रिया Striyâ, by a wife. संपरिष्वक्तः Saṃpariṣvaktaḥ, embraced. बाह्यं Bâhyam, external. किंचन Kiñchana, anything. न Na, not. वेद Vada, knows; becomes aware. आंतरं Ântaram, internal; such as the feelings. न Na, not. एवं Evam, in that way. एव Eva, just; exactly. अयं Ayam, this. पुरुषः Puruṣaḥ, the Jîva. प्राज्ञेन Prâjñena, all-knowing, Omniscient. आत्मना Âtmanâ, by the Paramâtman. संपरिष्वक्तः Sampariṣvaktaḥ, embraced. Both in dreamless sleep in Samâdhi as well as in Mukti. न Na, not. बाह्यं Bâhyam, external. किंचन Kiñchana, anything. वेद Veda, knows. न Na, not. आंतरं Ântaram, internal. अस्य Asya, his; of the Jîva. तत् Tat, that; well-known. एतत् Etat, this. रूपं Rûpam, form. आप्तकामं Âptakâmam, that of one who has attained all the objects of desire; satisfied of all the desires. आत्मकामं Âtmakâmam, that of one whose sole object of desire is Âtman. अकामं Akâmam, that of one who has no object of desire. शोकांतरं Sokântaram that of one who is beyond the reach of grief and, therefore feels happy. This word consists of शोकांतं (Sokântam), where there is the end of grief, and रं (Ram), one feels happy,—from the root रम्, to take delight, and with the affix ड (ḍa), one who.

21. Verily, that form of His is beyond the Chhandas, beyond all evil, and beyond all fears. Just as one in the embrace of a dear wife does not know anything external, nor anything internal, so this Puruṣa (the Jîva), embraced by the All-knowing Self, does not know anything external, nor anything internal. That (form) of His is the consummation of all desires, where the Self is the only desire, the Desireless Form beyond the reach of grief (and therefore) happy.—272.

MADHVA'S COMMENTARY.

(In this Mantra occurs the word 'Ati-Chhanadâ,' which literally means beyond Chhandas. Some explain the word Chhandas as meaning

'desire,' and so this word means "beyond all desires." But the Commentator explains it as follows :—)

The Lord Hari is called (Atichhandas), because He is beyond the range of the Chhanda or the Vedas. In other words, the Vedas cannot *fully* express the Lord.

(The author next explains the sentence "embraced by the Prâjña Self" :—)

This Jîva, in the condition of deep sleep and in Mukti becomes embraced by the Lord Hari, who is the Prâjña Self or the All-knowing Âtman.

Note.—This shows that it is not only in deep sleep that the Jîva is embraced by the Lord, but in Mukti also.

(The author now explains the sentence Apahatapâpmâ, Abhayam Rupam, etc. :—)

That form of Viṣṇu which is eternal, fearless, free from all sins, in which all desires are fully satisfied, because he is Âtma-Kâma who has His own Self as the object of desires, because He is all-happiness, who is free from grief, because He is always pleased with His own Self, and delights in His own Self, that form of the Lord Viṣṇu is said also to be Śokântaram (free from grief).

Note.—The Eternal Lord Himself is fearless and without sin (Apahatapâpmâ). He is âpta-kâma, because He is full in Himself, because He is Himself all-bliss; therefore He is Âtma-kama; and He is Sokântara, because He knows no Soka or grief, and He gives delight to others.

MANTRA IV. 3. 22.

अत्र पिताऽपिता भवति माताऽमाता लोका अलोका देवा अदेवा वेदा अवेदा अत्र स्तेनोऽस्तेनो भवति भ्रूणहाऽभ्रूणहा चाण्डालोऽचाण्डालः पौल्कसोऽपौल्कसः श्रमणो ऽश्रमणस्तापसोऽतापसोनन्वागतं पुण्येनानन्वागतं पापेन तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥ २२ ॥

अत्र Atra, here; in Mokṣa. पिता Pitâ, (formerly) a father. अपिता Apitâ, no father. भवति Bhavati, becomes. The fatherly feeling that existed before Mokṣa disappears. माता Mâtâ, (formerly) the mother. अमाता Amâtâ, no mother. लोका: Lokâḥ, (formerly) the worlds. अलोका: Alokâḥ, no worlds. देवा: Devâḥ, (formerly) the gods. अदेवा: (Adevâḥ), no gods. वेदा: Vedâḥ, (formerly) the Vedas. अवेदा: Avedâḥ, no Vedas. अत्र Atra, here; in the state of Mokṣa. स्तेन Stena, (formerly) a thief; one, who was a thief before, attaining Mokṣa. अस्तेन Astena, no thief. भवति Bhavati, becomes. भ्रूणहा Bhrûṇahâ, (formerly) the destroyer of the life of

a child in the womb. अभ्रूणहा Abhrûṇahâ, no destroyer of child in the womb. चंडाल: Chaṇḍâlaḥ, (formerly) a Chaṇḍâla; a base born. अचंडाल: Achaṇḍâlaḥ, no Chaṇḍâla; no base born. पौल्कस: Paulkasaḥ, (formerly) a paulkasa. अपौल्कस: apaulkasaḥ, no paulkasa. श्रमण: Śramaṇaḥ, (formerly) a Śramaṇa; a religious mendicant. अश्रमण: Aśramaṇaḥ, no Śramaṇa; no religious mendicant. तापस: Tâpasaḥ, (formerly) an ascetic. अतापस: Atâpasaḥ, no ascetic. अनन्वागतं Ananvâgatam, untouched. पुण्येन Puṇyena, by anything which is holy. अनन्वागतं Ananvâgatam, untouched. पापेन Pâpena, by anything which is unholy or sin. तदा Tadâ, then; in Mukti or in Samâdhi. हृदयस्य Hṛidayasya, of the Lord Viṣṇu; having attained the Lord. The word हृदय (Hṛidaya), consists of two words:—हृत् Hṛit, the heart, and अयन ayana, one who goes or is present. Therefore, हृदय Hṛidaya, means one who is present in the heart, *i. e.* Lord Viṣṇu. सर्वान् Sarvân, all. शोकान् Śokân, griefs. तीर्णः Tîrṇaḥ, beyond. भवति Bhavati, becomes. हि Hi.

22. Here (in Mokṣa, or in Samâdhi), he who was a father before becomes (as if) no father; a mother no mother; the worlds, no worlds; the gods, no gods; and the Vedas, no Vedas. Here, a thief becomes no thief; a murderer, no murderer; a Chandâla, no Chandâla; a Paulkasa, no Paulkasa; a mendicant, no mendicant; an ascetic, no ascetic. Untouched (is he) by what is holy, and untouched (is he) by what is unholy. Crossed are verily then all sorrows, (no sooner one enters into this Lord called) the Heart-dwelling.—273.

MADHVA'S COMMENTARY.

(The author now explains the words "then a father is not a father" etc :—)

Being in the embrace of the Lord, the father in Mukti condition becomes as if he was not the father of the sons who are his heirs and whom he himself gave birth; because he does not feel grief on account of the grief of his sons. Similarly a mother is no mother in that condition. Similarly those people, who in ordinary conditions have the notion that they belong to a particular world, like that of Pitri Loka or Swarga Loka, do not entertain such notions in that condition and this is what is meant by the phrase "the worlds are not worlds." Similarly "the Devas are not Devas," because in that condition, they cease from performing the functions of their respective offices such as producing rain etc. Similarly "the Vedas are not Vedas," in that condition, in the sense that they lose their notion of being the Vedas. In other words, a person who

thinks himself a personification of all the Vedas, loses that notion. Similarly "a thief is not a thief," nor any other sinner a sinner in that condition, because the sinners when in the embrace of the Lord transcend the consequences of their sins. In other words, the sins cannot reach them and produce their effect on them. (In Mukti the person of course has left behind all sins because he has already suffered the consequences of his sins before entering into the condition of Mukti, and in deep sleep the sins are, for the time being left behind, and the Jîva in the embrace of the Lord does not suffer the results of his sins.) Similarly in that condition a Śramana is no longer a Śramana, because he has not to perform the obligatory duties of a Śramana for he has risen above the rules of a Yati. So also a Tâpasa is no longer a Tâpasa, for the rules of a Tâpasa do not apply to that condition. By the phrase "He is not followed by good," it is meant that the *undesirable* good deeds of a person do not follow him in Mukti. In this way a Mukta, by the mere approach to Viṣṇu, rises above all these worldly sorrows and sins, as well as above all wordly goods and duties.

Note.—This verse practically applies to the condition of Mukti, rather than to the condition of deep sleep. In fact the commentator clearly says "these sorts of things do not follow a Mukta when he enters V ṣṇu." It does not apply to the condition of susupti unless in a metaphorical sense.

MANTRA IV. 3. 23.

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman. (This word is to be supplied from the context). तत् Tat, that; a second thing, other than himself, which is either an equal or superior. न Na, not, पश्यति Paśyati, sees. वै Vai, indeed.

[There is another Padachchheda possible of this sentence. Instead of reading it as यद् वै तम् न पश्यति, it is read as यद् द्वैतम् न पश्यति. Then it would mean:—] यद् Yad, because. द्वैतम् Dvaitam, second; separate from each other, and separate from the Lord. न Na, not. पश्यति Paśyati; he sees. 'He' refers to the Lord mentioned in the previous mantra as Hridaya or the Heart-dwelling. The whole sentence would then mean: "because the Lord does not see these as separate, (they are not different from the Lord)." पश्यन् Paśyan, seeing, because he sees everything that exists. वै Vai, truly. तत् Tat, that; the second thing. न Na, not. पश्यति Paśyati, sees. हि Hi, because. द्रष्टुः Drastuḥ, of Him who sees. दृष्टेः Dristeḥ, of the sight. विपरिलोपः Viparilomaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of (His) being eternal, or on account of (His) faultlessness. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or

equal. ततः Tataḥ, than Him. अन्यत् Anyat, other than that. न Na, not. अस्ति Asti, exists. विभक्तं Vibhaktam, hostile; antagonist. यत् Yat, whoever. पश्येत् Paśyet, should see.

23. (There is no second or equal to Him) because verily He does not see any such (equal being, and whatever He does not see, does not exist): for to the All-seeing One (that does not exist which He does not see); because of the seer (the Lord) there can be no defect of seeing, since He is faultless. Therefore, there is no one equal or second to Him, so that He may see it as other than and separate from Him.—274

Note.—This and the subsequent similar Mantras may also be explained thus. It was mentioned above that the Lord in His various forms of white, blue, etc., exists in various Hitâ Nâḍis. This would suggest that the various forms of the Lord dwelling in these Nâḍis are different from one another; the Lord having the White form would be different from the Lord having the Red form, etc. Thus there would be difference between the various forms of the Lord. Similarly, Mantra 21 speaks of another form of the Lord which is âpta-kâma, &c., by the sentence "that form of His is the All-desire-obtained form, etc." By using the genitive case "asya" "of His", a difference is shown between the Lord and His Form. To remove these possible misunderstandings, this Mantra is revealed. The Pada-chchheda then is यत् द्वैतम् न पश्यति; instead of यत् वै तद् न पश्यति ॥ It means: Because (the above-mentioned Brahman, called the Heart-dwelling) does not see these white, blue, etc., forms as second (dvaitam) or different from Himself, nor as different from each other among themselves, therefore these are not different from Him. For He, being paśyan or All-knowing, does not see those white, Blue, etc., forms as separate. (If so, is this insentient world and the sentient Jîvas also not different from the Lord? To this, the Śruti says ततोऽन्यत् विभक्तम् यत् पश्येत Because the Lord sees the world as separate from Himself, therefore, it is separate from Him. (But how is it that the mere thinking of the Lord makes a thing separate or non-separate from Him? To this, the Śruti says), नहि द्रष्टुर् दृष्टेर् विपरिलोपो विद्यते there is never a conflict (Viparilopa) between the knowledge (driṣṭi), of the Lord (drasṭri, the Seer) and the thing known—there is always a perfect agreement between His knowledge and the thing known). Because (His knowledge) is indestructible (not liable to obscuration or obstruction), therefore (the world), is not equal to (or non-different from) Him, because He sees it as another and separate from Him.

According to the second rendering, the Mantra would stand thus:—

Because, verily, the Lord does not see (any of the Hitâ-dwelling Forms as different from Him, they are not separate from Him). Verily, He being the Paśyam (the All-seeing), does not see them as different, (and so they are not so); because there is never any discordance in the sight of the Seer (the Lord), for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He sees it as another and distinct from Himself (so it is always different from Him).—274.

This reality of bheda (difference) being thus established, the position is further strengthened by Mantra 31.

MADHVA'S COMMENTARY.

(The author now explains the words "Yadvai tanna pasyati" etc. This Mantra is ordinarily translated as; "And when (it is said that) there (in the Sushupti) he does not see, yet he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else, different from him that he could see." The author shows that this explanation is not correct, because it is without authority, and so he gives his own explanation by quoting the authority of Brahma Tarka :—)

"Whatever thing the Lord Viṣṇu may not see, that thing does not exist; because he being the All-seeing, nothing can exist which does not come within the scope of His vision. (In other words, the very fact that the Lord does not see a thing, is proof that no such thing exists; and as the Lord does not see any one as His equal, so there is no one equal to the Lord.) The Lord being of the form of eternal knowledge, for that is His nature, (so whatever is not known by the Lord cannot exist). Therefore, as the Lord does not know any one as His equal, so there is no equal to the Lord." This is in the same book. (The Brahmatarka.)

Note.—There is no second to the Lord Viṣṇu, who may be His rival. Had there been a second who is His rival, the Lord Viṣṇu must have seen him; for He is All-seeing, himself being of the form of pure knowledge. A thing which he does not see cannot exist. No one there is such as sees the things that the Lord does not see. Brahmâ and other Gods that see, see only through the favour of the Lord Viṣṇu. So they cannot see what the Lord himself does not see. Moreover, all the Avatâras are not looked upon by the Lord as His rivals but His own Self. He is knowledge eternal, and so He has no error in Him.)

In other words, whatever object is not seen by the Lord, that object verily does not exist at all; because whatever object exists, He certainly sees every one of such objects. Nor is there any second seer, because there is no other person existing, who can see a thing, which the Lord does not see, or who can see a thing in a way contrary to the vision of the Lord. There is no person, who can see the world in a separate way, in the sense, who can see it in a way contrary to the seeing by the Lord. All see the world partially, but only to the extent that the Lord sees it, and in the manner that he sees it. Of course, it does not include the case of those persons who suffer hallucination, for a person so diseased

sees a world or objects in a way contrary to the Lord. But a sane and healthy person always sees the world in conformity with the seeing of the Lord. Therefore no one sees anything which the Lord has not seen, or which is contrary to the vision of the Lord. And this is the meaning of the text of the Śruti like the following :—

Nânyo, to sti drastâ, "there is no other seer than Him."

(Bṛihad. Up.—III. 7. 23.)

"Whatever is seen by the Lord, that thing alone exists, and not any thing else. Because there does not exist any other seer who may see, (who has the power of seeing) anything, which is not seen by the Lord. Even high seers like Brahmâ and the rest, see objects through the grace of the Lord (they are not independent seers.) How can any one then see a thing not seen by the Lord, and how much more impossible it is to see a thing in a manner contrary to the vision of the Lord." This is also in the same book Brahmatarka.

(The author next explains this mantra in a non-dualistic sense by showing that the Advaita doctrine taught in this mantra refers to the various Avatâras of the Lord. These Avatâras are not separate from the Lord, but are the very Lord Himself just as the various forms of the Lord, red, white, blue etc., seen in the Hitâ Nâḍis are all one and the same form of the Lord, though appearing different. So the author gives another explanation of this mantra. This he does by explaining the sentence **यद्वै तन् न पश्यति** &c. yadvaitan na paśyati etc., by reading it in this way :—

This sentence is not to be treated as composed of five separate words **यत् वै तद् न पश्यति** "yat vai tad na paśyati," as has been explained above, but it is to be treated as if the words were yat dvaitam na paśyat **(यत् द्वैतम् न पश्यति)** and then it would mean "because whatever He does not see dvaita or duality." Breaking the sentence in this way, the author explains this mantra thus :—)

Whatever person like the Avatâras, etc. (or whatever qualities) the Lord does not see as dvitiya or separate from Himself, that person or quality is verily not separate from Him or separate from each other. Because the knowledge of the Lord is eternal ; nor is there any (possibility of) error in His knowledge.

Since the Lord in fact does not see all these Avatâras of Him as separate from Him, therefore these Avatâras are not second to the Lord, but they are the very Lord Himself. And because the Lord does not see these Avatâras as His second, they are the very self of the Lord ; for

the vision of the Lord is not subject to any defect or error, for the knowledge of the Lord is eternal.)

"And whatever the Lord Viṣṇu sees as separate from Himself, that object is verily separate from Him." This is also in the same book. And because the Lord Viṣṇu even sees this whole universe as separate from Himself, therefore this universe has indeed a real and separate existence. This mantra, therefore, far from teaching that the world does not exist in reality, teaches on the contrary that the world is real, because the Lord sees it as separate from Himself. This is the proper explanation of this mantra. Otherwise the words, "anyad vibhaktam" would be redundants in this mantra.

Note:—If this mantra taught non-duality, then the words "na tutad dvitiyam asti" "because there is no second" would have been enough to prove non-duality. What was the necessity of repeating the same idea by saying "tato anyad vibhaktam yat paśyet" "that he may see another as separate." So these words could be spared.

Nor is this world a mere notion in the mind of a Jîva produced by error. For there is no proof in the scriptures, showing that the world is a false conception, or a wrong notion. In fact, the text of the Gîtâ already quoted once before rebukes those persons as Asuras who think that the world is false and not based on reality and that there is no Lord governing it. See the Gîtâ XVI. 8 :—असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् There are several other texts like these proving that the world is real.

MANTRA IV. 3. 24.

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति न हि घ्रातुर्घ्रातेर्वि-परिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥ २४ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman. This word is to be supplied from the context. तत् Tat, that; a second thing, other than himself, which is either an equal or superior. न Na, not. जिघ्रति Jighrati, smells. वै Vai, indeed. जिघ्रन् Jighran, smelling; because He smells eveything that exists. वै Vai, truly. तत् Tat, that; the second thing. न Na, not. जिघ्रति Jighrati, smells. हि Hi, because. घ्रातुः Ghrâtuḥ, of Him who smells. घ्रातेः Ghrâteḥ, of the perception of smell. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than Him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. विभक्तं Vibhaktam, hostile; antagonist. यत् Yat, who. जिघ्रेत् Jighret, could smell.

24. (There is no second or equal to Him), because verily He smells no such (equal being, and whatever he does not

smell, does not exist), for to the All-smelling One, whatever he does not smell cannot exist; because of the Smeller (the Lord), there can be no defect of smelling, since He is faultless. Therefore, there is no one equal or second to Him, so that He may smell it as other than and separate from Him.—275.

24. Because the Lord does not smell (any of these forms as different from Him, they are not separate from Him). Verily, He being the Jighram (the All-smelling), does not smell them as different, (and so they are not so), because there is never any discordance in the smelling of the Smeller, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He smells it as another and distinct from Himself (as it is always different from Him).—275.

MANTRA IV. 3. 25.

यद्वै तन्न रसयते रसयन्वै तन्न रसयते नाहि रसयितू रसयते-र्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्वि-भक्तं यद्रसयेत् ॥ २५ ॥

यत् Yat, because. (ब्रह्म Brahma, the Paramâtman ; this word is to be supplied from the context). तत् Tat, that ; a second thing, one other than the Paramâtman. न Na, not. रसयते Rasayate, tastes. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than Him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate ; hostile. रसयेत् Rasayet, may taste. वै Vai, because. रसयन् Rasayan, one who tastes all. तत् Tat, that second. न Na, not. रसयते Rasayate, tastes. Here supply तत्नास्ति Tatnâsti, that thing does not exist. हि Hi, because. रसयितुः Rasayituḥ, of Him who tastes. रसयतेः Rasayateḥ, of the perception of taste. विपरिलोपः Viparilopaḥ, defect ; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

25. (There is no second or equal to Him), because, verily, He tastes no such (equal to Him, and whatever He does not taste, does not exist), for to the All-tasting One, that does not exist which He does not taste; because of the Taster (the Lord), there can be no defect of tasting, since He is faultless. Therefore, there is no one equal or second to Him, so that He may taste it as other than and separate from Him.—276.

25. Because the Lord does not taste (any of these forms as different from Him), they are not separate from Him). Verily, he being the Rasayan (the All-taster), does not taste them as different (and so they are not so), because there is never any discordance in the tasting of the Taster, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He tastes it as another and distinct from Himself (as it is always different from Him).—276.

MANTRA IV. 3. 26.

यद्वै तन्न वदति वदन्वै तन्न वदति न हि वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥ २६ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman; this word is to be supplied from the context. तत् Tat, that; a second thing, one other than the Paramâtman. न Na, not. वदति Vadati, speaks. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than Him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. वदेत Vadet, may speak. वै Vai, because. वदन् Vadan, one who speaks all. तत् Tat, that second. न Na, not. वदति Vadati, speaks. Here supply तन्नास्ति Tatnâsti, that thing does not exist. हि Hi, because. वक्तुः Vaktuḥ, of Him who speaks. वक्तेः Vakteḥ, of speech. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

26. (There is no second or equal to Him), because, verily, He speaks of no such (equal being, and whatever He does not speak of, does not exist), for to the All-speaking One, whatever He does not speak of, cannot exist; because of the Speaker (the Lord) there can be no defect of speaking, since He is faultless. Therefore, there is no one equal or second to Him, so that He may speak of it as other than and separate from Him.—277.

26. Because the Lord does not speak (any of these forms is different from Him, they are not separate from Him). Verily, he being the Vadan (All-speaking), does not speak them as different (and so they are not so), because there is never any discordance in the speaking of the Speaker for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because He speaks it as another and distinct from Himself (as it is always different from Him).—277.

MANTRA IV. 3. 27.

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥ २७ ॥

यत् Yat, because. ब्रह्म Brahma, the Paramâtman; this word is to be supplied from the context). तत् Tat, that; a second thing; one other than the Paramantma. न Na, not. शृणोति Srinoti, hears. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. शृणुयात् Srinuyât, may speak. वै Vai, because. शृण्वन् Srinvan, one who hears all. तत् Tat, that second. न Na, not. शृणोति Srinoti, hears. Here supply तत् नास्ति Tatnâsti, that thing does not exist. हि Hi, because. श्रोतुः Srotuḥ, of the hearer; of Him who hears. श्रुतेः Sruteḥ, of the perception of hearing. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâsitvât, on account of His being Eternal.

27. (There is no second or equal to Him), because verily, He hears no such (equal being, and whatever He does not hear does not exist), for to the All-hearing One, whatever He does not hear, cannot exist; because of the Hearer (the Lord) there can be no defect of hearing, since He is faultless. Therefore, there is no one equal or second to Him, so that He may hear it as other than and separate from Him.—278.

27. Because the Lord does not Hear (any of these forms as different from Him, they are not separated from Him). Verily, He being the Srinvan (the All-hearing), does not hear them as different (and so they are not so), because there is never any discordance in the hearing of the Hearer, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world) because he hears it as another and distinct from Himself (so it is always different from Him).—258.

MANTRA IV. 3. 28.

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥ २८ ॥

यत् Yat, because. (ब्रह्म Brahma, the Paramâtman. This word is to be supplied

from the context). तत् Tat, that; a second thing, one other than the Paramâtman. न Na, not. मनुते Manute, thinks. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. मन्वीत Manvîta, may think. वै Vai, because. मन्वानः Manvânaḥ, one who thinks all. तत् Tat, that second. न Na, not. मनुते Manute, thinks. (Here supply तत् नास्ति Tatnâsti, that thing does not exist). हि Hi, because. मंतुः Mantuḥ, of the thinker. मतेः Mateḥ, of the thought. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

28. (There is no second or equal to Him), because, verily, He thinks of no such (equal being, and whatever He does not think of, does not exist), for to the All-thinking One, whatever He does not think of, cannot exist, because of the Thinker (the Lord) there can be no defect of thinking, because He is faultless. Therefore, there is no one equal or second to Him, so that He may think of it as other than and separate from Him.—279.

28. Because the Lord does not Think (any of these forms as different from Him, they are not separate from Him). Verily, He being the Manvana (the All-thinking), does not Think them as different (and so they are not so), because there is never any discordance. Therefore, these are not second to Him (but the same as He).

(But as regards the world), because He thinks it as another and distinct from Himself (so it is always different from Him).—279.

MANTRA IV. 3. 29.

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति नहि स्प्रष्टुः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥ २६ ॥

यत् Yat, because. (ब्रह्म Brahma, the Paramâtman. This word is to be supplied from the context). तत् Tat, that; a second thing; one other than the Paramâtman. न Na, not. स्पृशति Spriśati, touches. वै Vai, indeed. तु Tu, Therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or equal. ततः Tataḥ, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. स्पृशत् Spriśet, may speak. वै Vai, because. स्पृशन् Spriśan, one who touches all. तत् Tat, that second. न Na, not. स्पृशति Spriśati, speaks. Here supply तत् नास्ति, that thing does not exist. हि Hi, because. स्प्रष्टुः Sprasṭuḥ, of Him who touches. स्पृष्टेः Sprisṭeḥ, of the perception of touching. विपरिलोपः Viparilopaḥ, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

29. (There is no second or equal to Him), because, verily, He touches no such (equal being, and whatever he does not touch, does not exist), for to the All-touching One whatever He does not touch, cannot exist, because of the Toucher (the Lord) there can be no defect of touching, since He is faultless. Therefore there is no one equal or second to Him, so that He may touch it as other than and separate from Him. —280

29. Because the Lord does not Touch (any of these forms as different from Him, they are not separate from Him). Verily, He being the Spriśan (the All-touching), does not touch them as different (and so they are not so), because there is never any discordance in the touching of the toucher, for it it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world,, because He touches it as another and distinct from Himself (so it is always different from Him.)—280.

MANTRA IV. 3. 30.

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥ ३० ॥

यत् Yat, because. (ब्रह्म Brahma, the Paramâtman. This word is to be supplied from the context.) तत् Tat, that; a second thing, one other than the Paramâtman. न Na, not. विजानाति Vijânâti, knows. वै Vai, indeed. तु Tu, therefore. तत् Tat, that. द्वितीयं Dvitîyam, second or equal. ततः Tatah, than him. अन्यत् Anyat, other. न Na, not. अस्ति Asti, exists. यत् Yat, who. विभक्तं Vibhaktam, separate; hostile. विजानीयात् Vijânîyât, may know. वै Vai, because. विजानन् Vijânan, one who knows all. तत् Tat, that second. न Na, not. विजानाति Vijânâti, knows. Here supply तत् नास्ति Tât nâsti, that thing does not exist. हि Hi, because. विज्ञातुः Vijñâtuḥ, of Him who knows; of the knower. विज्ञातेः Vijñâteḥ, of knowing. विपरिलोपः Viparilopah, defect; fault. न Na, not. विद्यते Vidyate, there is. अविनाशित्वात् Avinâśitvât, on account of His being Eternal.

30. (There is no second or equal to Him), because, verily, He knows no such (equal being, and whatever He does not know, does not exist), for to the All-knowing One, whatever He does not know, cannot exist, because of the Knower (the Lord) there can be no defect of knowing, since He is

fault-less. Therefore, there is no one equal or second to Him, so that He may know it as other than and separate from Him.—281.

30. Because the Lord does not know (any of these forms as different from Him, they are not separate from Him). Verily, He being the Vijânan (the All-knowing), does not know them as different (and so they are not so), because there is never any discordance in the knowing of the knower, for it is faultless. Therefore, these are not second to Him (but the same as He).

(But as regards the world), because He knows it as another and distinct from Himself (so it is always different from Him).—231.

MANTRA. IV. 3. 31.

यत्र वान्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योऽन्यज्जिघ्रेदन्यो-
ऽन्यद्रसयेदन्योऽन्यद्वदेदन्योऽन्यच्छृणुयादन्योऽन्यन्मन्वीतान्योऽ-
न्यत्स्पृशेदन्योऽन्यद्विजानीयात् ॥ ३१ ॥

यत्र, Yatra, where, in denying the existence of another. वै Vai, indeed, verily. अन्यत् Anyat, independent; any other independent than the Lord. इव Iva, slightest. स्यात् Syât, may be. तत्र Tatra, then. अन्यः Anyaḥ, another; a person other than the Lord. अन्यत् Anyat, another; an object other than that not seen by the Lord. पश्येत् Paśyet, may see. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. जिघ्रेत् Jighret, may smell. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. रसयेत् Rasayet, may taste. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. वदेत् Vadet, may speak. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. शृणुयात् Śṛiṇuyât, may hear. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. मन्वीत Manvîta, may think or feel. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. स्पृशेत् Spṛiśet, may touch. अन्यः Anyaḥ, another. अन्यत् Anyat, other thing. विजानीयात् Vijânîyât, may know.

31. When, indeed, there may exist the slightest independence, as it were, then may another see another thing, another may smell another thing, another may taste another thing, another may speak about another thing, another may hear another thing, another may think another thing, another may touch another thing, and another may know another thing.—282.

MADHVA'S COMMENTARY.

(This mantra 31 has been explained by others thus:—"When in waking and dreaming there is, as it were, another than the Âtman, through

the influence of avidyâ, then alone can one see the other, then can one smell the other, then can one speak to the other, then can one hear the other, then can one feel the other, then can one touch the other, then can one know the other." In other words, this idea of duality is the result of avidyâ. In Suṣupti avidyâ ceases its operations and so the false notion that another exists vanishes. The separations being due to avidyâ, when avidyâ stops, the separation becomes non-existent: and then it is said "with what will he see whom." Therefore, the preceding text also should be explained in this advaita sense, namely that in Suṣupti, there is an absence of the world and so the world is unreal. The commentator combats this view :—)

By saying that there is no other seer, (in mantra 32, it is not meant that the world is false, and the Âtman only exists, but that) it means that the power of *seeing everything* belongs to the Lord only, and to nobody else. And so to emphasise this, the Śruti concludes by saying **यत्र वा अन्यदिव स्यात्** &c.

(But cannot this mantra have the meaning given by the advaitins? To this the author says :—)

Otherwise (if the advaita explanation be taken) the (the second "anya" in) phrases **अन्योऽन्यत् पश्येत्** &c. would be redundant. (The sentences **अन्यः पश्येत्** &c. would be enough).

(The other side may say, this second "anya" is necessary in order to remove the doubt that the objects of sight, smell &c. are non-separate from the agent seeing, smelling &c. That is to say that if the second "anyat" was not employed in the Śruti, then it would mean that the object perceived was identical with the agent perceiving, but this is not the real meaning of the Śruti. It teaches the absolute non-existence of the object perceived. So the second "anyat" is necessary. To this the commentator says :—)

न ह्येकस्यान्यत्वेऽन्यस्यानन्यत्वं भवति । (When in order to remove the doubt lest the object of sight &c. be taken as identical with the seer and so the second anyat is employed to qualify the agent seeing, then no such doubt can arise at all) for by asserting the separateness of one, it does not follow that the other is non-separate from it. (If the separateness of the agent seeing be asserted, it does not follow that the object seen is identical with the agent. So no such doubt can ever arise). Therefore (under advaita explanation) the second "anyat" in this mantra would still remain useless.

Or it may be thus explained If the advaita explanation be accepted, then *both* "anyat" in this mantra become useless. The mantra would convey its full advaita sense if it stood thus:—यत्रवान्यदिव स्यात् तत्र पश्येत्, जिघ्रेत्, रसयेत् &c. " where there is another as it were, there he can see, smell, taste &c." This would be sufficient, and both the words अन्योऽन्यत् so often repeated are useless.

(The other side may say the first "anya" is necessary in order to remove the doubt that the mantra taught the identity between the agent seeing and the object seen. To this the commentator answers :—)

न ह्येकस्यान्यत्वेऽन्यस्यानन्यत्वं भवति ।

By asserting the separateness of the one (*i.e.* of the object) there does not follow the non-separateness of the other (the knower or the perceiver).

(If it be said that the first anya is necessary in order to emphasize the meaning, then the second "anyat" becomes unnecessary, and so the author says :—)

Even then the second word "anyat" would still remain useless. (For the separateness of the object was established by the first 'anya' in the sentence "अन्यदिव)."

(An objector says, if the mantra stood only thus यत्र वान्यदिव स्यात् तत्रान्यः पश्येत् &c. as you propose, then it would mean that where there is not the separateness caused by avidyâ, there the Anya, namely, the Âtman, does not see, smell &c. This would merely prohibit the fact of seer—hood &c. But this is not what is meant. The real meaning is that even in the state where there does not exist the separation caused by avidyâ, and even where there is the absence of any other seer, the Âtman is still the seer. The second anya is necessary in order to show that in the state where there is absence of the separateness caused by avidya, the mantra teaches that there is no object of sight there, except one's own self. In fact the mantra teaches that in that state the Atmâ sees its own self, so the second "anya" is necessary. To this the Commentator answers :—)

In the opinion of the Mâyâvâdin, the Âtman has not the quality of preception etc. in that condition of pure Âtmanhood, for their doctrine is that the so-called perception by the Âtman is due to Avidyâ, and even if the Âtman may somehow see itself as its own object of vision, yet according to Mâyâvâdin, Âtman can never *taste* itself or *smell* itself, etc., but the mantra says the Âtman tastes another, smells another, &c.

Therefore, whenever there may exist the slightest independence in any other being, there it is possible that another person, separate from

the Lord, may see something as different from what the Lord sees. But there is, as a matter of fact, no such trace of independence in any person. (The inanimate matter, of course, has no independence of its own. All its movements are absolutely governed by the will of the Lord. The animate beings possess some semblance of independence, but that so-called "free-will" is also not independent of the Lord, but governed by the Lord. Therefore, the Śruti says "another does not see another."

The word Iva in "Anyat Iva" means *slightly*, that is, even the slightest independence. Such a use of the word Iva is to be found in sentences like the following :—**राज्ञः पृथगिव भृत्यः** Rajñaḥprithag iva bhrityaḥ, etc.

In the lexicon called the Śabda-nirṇaya it is said that the word Iva is employed to denote comparison as well as to denote smallness. **उपमाथ तथाल्पत्वेपीव शब्दः प्रयुज्यते ।**

(The word Anya has been explained by our author as meaning independent agent. For this, he now gives an authority :—

In the same book, it is said that the word Anya is employed by the wise in four senses (1) to denote difference in the essential form of one object from another (2) to denote independence (3) to denote opposition and (4) to denote difference. As an illustration of such a use of the word Anya and of Iva two further examples are also given.

अनन्याः सर्वएवैते योधाः कुन्तीसुतादपीति ॥

दश रात्रैर्भुक्तमिव न सम्यक् स्वल्पभोजनादिति ॥

(The author having explained this mantra so far in his own words, now quotes an authority for his explanation :—)

In the Mahâmimânsâ it is thus said :—

"There is not an atom of independence either in Prakṛiti or in Puruṣa, because they are always under the will and government of the Lord Visṇu. What can there exist which is not seen by the Lord, and who can see a thing not cognised by the Lord." It has been also said in the Mahâmimânsâ :—"The Lord Hari, in whom there is no error, sees the Avatâras or incarnations (such as Râma, Kriṣṇa &c.) as not different from His ownself; and He sees the other beings (Jîvas) and objects as different from His ownself. It is therefore, the beings and objects that have been spoken of last are quite different and separate from the Lord Himself. For, when one sees something as different from his ownself, it can be rightly said that the seer and the thing seen can never be one and the same. There are six kinds of taste. No one has ever tasted something of the seventh kind of taste, so the seventh kind of taste can

never be said to have its existence. The Lord has the enjoyment of all His senses in Himself. Had there been no external world in existence— how can we say that in Mokṣa, all creatures subsist on a fragment of His bliss. (Anyâni Bhûtâni Mâtrâ Upajîvanti)?

[An objector may say that the extract given by you "anyâni bhûtâni &c." does not refer to Mukta jîvas, but to the jîvas in Samsâra. To this the author answers:—]

This passage occurs in a chapter or context which treats of mokṣa, and so we say that the Muktas even subsist on a reflection of His bliss. Even the Lord Bâdarâyana has taken that passage as referring to the Muktas, in his sûtra **स्वाप्ययसंपत्त्योरन्यतरापेक्षम्** &c.

MANTRA IV. 3. 32.

सलिल एको द्रष्टाऽद्वैतो भवत्येष ब्रह्मलोकः सम्राडिति हैनमनुशशास याज्ञवल्क्य एषास्य परमा गतिरेषास्य परमा संपदेषोऽस्य परमो लोक एषोऽस्य परम आनन्द एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

सलिले Salile, in waters; in the Prakṛiti. Or the word may be सलिलः Salilaḥ, playing—सह Saha, together with, and लीला Lîlâ, play. एकः Ekaḥ, only one; without a rival. अद्वैतः Advaitaḥ, without a second. द्रष्टा Draṣṭâ, the seer; the Lord Viṣṇu. भवति Bhavati, remains; is. सम्राट् Samrâṭ, Sovereign. एषः Eṣaḥ, He; the Âtman. ब्रह्मलोकः Brahmalokaḥ, one having his knowledge fully developed. The Perfect Intelligence (ब्रह्म Brahma, full; लोकः Lokaḥ, knowledge; of full knowledge). इति Iti, in such a way. ह Ha, formerly. याज्ञवल्क्यः Yâjñavalkya, Yajñavalkya. एनं Enam, him; Janaka. अनुशशास Anuśaśâsa, instructed. अस्य Asya, his; of the Lord Viṣṇu. एषा Eṣâ, this. गतिः Gatiḥ, movement; range. परमा Paramâ, highest, best, because all pervading. अस्य Asya, His; of the Lord Viṣṇu. एषा Eṣâ this. सम्पत् Sampat, wealth; perfection. परमा Paramâ, highest, because inexhausti. ble. अस्य Asya, His; of the Lord Viṣṇu. एषः Eṣaḥ, this. लोकः Lokaḥ, knowledge. परमः Paramaḥ, highest all comprehending. अस्य Asya, His; of the Lord Viṣṇu- एषः Eṣaḥ, this. आनंदः Ânandaḥ, pleasure; happiness. परमः Paramaḥ, highest; because full and perfect. अन्यानि Anyâni, other. भूतानि Bhûtâni, beings; Barhmâ and other Mukta Puruṣas. एतस्य Etasya, His; of Viṣṇu. एव Eva, only. आनंदस्य Ânandasya, of the bliss. मात्राम् Mâtrâm, a very small drop or portion (of the nature of reflected image). उपजीवंति Upajîvanti, enjoy.

32. "That One Seer, sporting in the Waters (of space), exists without a second. He is the Perfect Intelligence, O Sovereign." Thus did, formerly, Yâjñavalkya, teach him

(Janaka). "This movement of His is the highest, (because the most far-reaching); these riches of His are the highest (because inexhaustible); this Intelligence of His is the highest, (because all comprehending); this bliss of His is the highest, because, verily, on a fragment of this bliss of His all other beings subsist.—283.

MADHVA'S COMMENTARY.

When in the Great Dissolution Prakriti pervades the whole world in the form of water, and no other sentient being exists but the Lord, it is then that the Great Viṣṇu, and Viṣṇu alone exists (and moves on the surface of the waters) and thus He is the one Seer in Water. He is **अद्वितीय** (Advitîya) or without a second or peer, for, there is none who can oppose Him as a rival. He is called **एकः** (Ekaḥ,—or One, because there is none who may be called equal to Him. He is called Brahmaloka (Brahma=Perfect, and loka=Knowledge) or All-Wise for, the knowledge of the Supreme Person is infinite. He is called paramâ gatiḥ or supreme motion because He is present everywhere. The sway of Viṣṇu is all pervading. He is said to have **परमा संपत्** (Paramâsampat), for all (the six) **ऐश्वर्य** (Aiśvarya) are in full development in Him. He is said to be **परमो लोकः** (Paramolokaḥ)—on account of His knowledge (loka) about everything being the highest. The meaning of the word **लोक** (loka) is knowledge. Viṣṇu is said to be **परम आनन्द** (Parama ânanda) because He is **स्वतन्त्र** (Svatantra) or independent, and because He is full in all the qualities, it is therefore, His bliss is said to be the highest or infinite. All the Muktas, from Brahmâ downwards, enjoy only a reflection of His bliss, more or less bright according to their grade. The universal rule is that the bliss which Brahmâ and others enjoy, varies according to the grades of their Mukti and their capacity. The word **सलिले** in this mantra was taken in the genitive case and explained as "in the water (of Prakriti at the time of Pralaya)." But it may be in the nominative case also as **सलिलः** and then it would mean "with Lilâ." The long **ई** of **लीला** is shortened as a Vedic anomaly.

MANTRA IV. 3. 33.

स यो मनुष्याणाᳬ राद्धः समृद्धो भवत्यन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः संपन्नतमः स मनुष्याणां परम आनन्दोऽथ ये शतं मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामान-

न्दोऽथ ये शतं पितॄणां जितलोकानामानन्दाः स एको गन्धर्वलोक आनन्दोऽथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दो ये कर्मणा देवत्वमभिसम्पद्यन्तेऽथ ये शतं कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथ ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽथैष एव परम आनन्द एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीत्यत्र ह याज्ञवल्क्यो बिभयांचकार मेधावी राजा सर्वेभ्यो मान्तेभ्य उदरौत्सीदिति ॥ ३३ ॥

सः Saḥ, He. यः Yaḥ, who. मनुष्याणां Manuṣyânâm, among the best of men; among the chakravartins or world-emperors. राद्धः Râddhaḥ, liberated; Mukta and Perfected One. समृद्धः Samriddhaḥ, one who has attained all that can be attained by human means; fully liberated. अन्येषां Anyeṣâm, of other people. अधिपतिः Adhipatiḥ, over-lord; Master on account of giving religious instructions to them. मानुष्यकैः Mânuṣyakaiḥ, reasulting from human deeds, such as giving away gifts, &c. सर्वैः Sarvaiḥ, all. भोगैः Bhogaiḥ, with enjoyments. संपन्नतमः Sampannatamaḥ, rich; wealthy. भवति Bhavati, is. सः Saḥ, he. मनुष्याणां Manuṣyânâm, among men. परमः Paramaḥ, highest. आनंदः Ânandaḥ, bliss. अथ Atha, again. ये Ye, those. शतं Śatam, hundred; hundred-fold. मनुष्याणां Manuṣyânâm, of men; human. आनंदाः Ânandâḥ, pleasures; bliss. सः Saḥ, that. एकः Ekaḥ, one. जितलोकानां Jitalokânâm, that have got Brahmajñâna (ब्रह्मज्ञान), such as suits their capacity; Muktas. Loka means wisdom. Jita=mastered. Jita-loka, therefore, means one who has conquered or mastered wisdom, *i. e.*, become a Mukta." Loka thus means Mukti. पितॄणां Pitriṇâm, of the Pitris; of the Fathers. आनंदः Ânandaḥ, bliss. अथ Atha, again. ये Ye, those. शतं Śatam, hundred; hundred-fold. जितलोकानां Jitalokânâm, of those who have mastered wisdom. Loka-Brahmajñânam, *i e.*, Muktas. पितॄणां Pitriṇâm, of the Pitris; of the Fathers. आनंदाः Anandâḥ, pleasures, blessings. सः Saḥ, that. एकः Ekaḥ, one. गंधर्वलोके Gandharvaloke, in the Gandharva mukti; of the Ghandharvas in their Mukti. आनंदः Ânandaḥ, bliss. अथ Atha, again. ये Ye, those. शतं Śatâm, hundred; hundred-fold. गंधर्वलोके Gandharvaloke, of the Gandharvas in their Mukti. आनंदाः Ânandâḥ, pleasures; bliss. सः Saḥ, that. एकः Ekaḥ, one. कर्मदेवानां Karmadevânâm, of the god rituals. आनंदः Ânandaḥ, bliss; pleasure. ये Ye, who.

कर्मणा Karmaṇâ, by deeds; by the merit of their deeds. देवत्वं Devatvam, godhood. अभिसंपद्यन्ते Abhisampadyante, gain; earn. अथ Atha, again. ये Ye, those. शतं Satam, hundred; hundred-fold. कर्मदेवानां Karmadevânâm, of the god rituals. आनंदाः Âanandâḥ, pleasures; bliss. सः Saḥ, that. एकः Ekaḥ, one. आजानदेवानां Âjânadevânâm, of the best among the born; devaṣ such as Indra, &c. आनंदः Ânandaḥ, bliss; pleasure. यः Yah, He; they. (This and the following words, though in the singular number should be taken in the plural sense). च Cha, again. श्रोत्रियः Śrotriyah, such as have gained the real knowledge of the Vedas; hence a Mukta. अवृजिनः Avṛijinaḥ, free from misery and sin. अकामहतः Akâmahataḥ, free from desires; such as are not troubled by desires. अथ Atha, Again. ये Ye, those. शतं Śatam, hundred; hundred-fold. आजानदेवानां Âjânadevânâm, of the best among the born. आनंदाः Ânandâḥ, pleasures, bliss. सः Saḥ, that. एकः Ekaḥ, one. प्रजापतिलोके Prajâpatiloke, of the Prajâpatis in their Brahmajñana or Mukti. आनंदः Ânandaḥ, pleasure; bliss. यः Yaḥ, who; they. च Cha, again. श्रोत्रियः Śrotriyaḥ, such as have gained the real knowledge of the Vedas. अवृजिनः Avṛijinaḥ, free from misery. अकामहतः Akâmahataḥ, free from desires; such as are not troubled by desires. अथ Atha, again. ये Ye, those. शतं Śatam, hundred; hundred-fold. प्रजापतिलोके Parjâpatiloke, of the Prajâpatis in their Brahmajñana or Mukti. आनंदाः Ânandâḥ, pleasures; bliss. सः Saḥ, that. एकः Ekaḥ, one. ब्रह्मलोके Brahmaloke, in the knowledge of the Brahmaṇ; in Mukti. आनंदः Ânandaḥ, pleasure; bliss. यः Yaḥ, who; they. च Cha, again. श्रोत्रियः Śrotriyaḥ, such as have gained the real knowledge of the Vedas. अवृजिनः Avṛijinaḥ, free from misery. अकामहतः Akâmahataḥ, free from desires. अथ Atha, now. एषः Eṣaḥ, this. एव Eva, alone. परमः Paramaḥ, highest. आनंद Ânandaḥ, bliss. एषः Eṣaḥ, this. ब्रह्मलोकः Brahmalokaḥ, fully developed knowledge; Mukti. Perfect Wisdom. सम्राट् Samrât, Oh Sovereign. इति Iti, thus. ह Ha, formerly. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. सः Saḥ, that; thus instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee. सहस्रं Sahasram, a thousand (of bulls and elephants.) ददामि Dadâmi, give; make a present of. अतः Ataḥ, this. ऊर्ध्वं Urdhvam, higher than. विमोक्षाय Vimokṣâya, for Mokṣa proper. एव Eva, only. ब्रूहि Brûhi, say. इति Iti. अत्र Atra, here; on Janaka's making further request. ह Ha, certainly. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. बिभयांचकार Bibhayâñchakâra, got afraid, lest he should ask about the mystery of attaining his own Mukti. मेधावी Medhâvî, intelligent; sharp-witted. राजा Râjâ, the king. सर्वेभ्यः Sarvebhyaḥ, all. तेभ्यः Tebhyaḥ, among them. Among Âśvala, &c. मां Mâm, me. उदरौत्सीत् Udarautsît, has a fast hold on me, on account of my superiority.

33. He who amongst men (world-Emperors) is Perfect and completely liberated, and (by being teacher) of other men, has become their over-lord, who is most fully endowed with all human enjoyments, he amongst men has the highest beatitude.

Again, a hundred of these beatitudes of men is one beatitude of the Pitris, who have mastered the Wisdom (and become Muktas).

Again, a hundred of these beatitudes of the Pitris, who have mastered the Wisdom, is one beatitude of the Gandharvas in Mukti (loke).

Again, a hundred of these beatitudes of the Gandharvas in Mukti, is one beatitude of the Karma Devas, who attain Devahood through merit (and must consequently be Muktas).

Again, a hundred of these beatitudes of Karma-Devas, is one beatitude of the Born-Devas, who are Śrotriyas (Muktas), free from sorrow and untroubled by desires.

Again, a hundred of these beatitudes of Born-Devas is one beatitude of the Prajâpatis (Paśupatis, Rudras, Seṣas) in Mukti, who are Śrotriyas, free from sorrow and untroubled by desire.

Again, a hundred of these beatitudes of Prajâpatis in Mukti, is one beatitude of Brahmâs in Mukti, who are Śrotriyas, free from sorrow and untroubled by desire.

Now (since Brahmâs and the rest subsist on a fragment of his beatitude), this (Supreme Self) alone is the highest beatitude. This is the perfect Intelligence, O Monarch.—Thus spoke Yâjñavalkya.

Janaka said :—"I give you, Sir, a thousand (oxen and elephants). Speak for my further enlightenment."

Then, verily, Yâjñavalkya became afraid, thinking, "this King is intelligent, as he has confined (himself to) me out of all these (questioners, like Śâkalya, &c.)"—284.

MADHVA'S COMMENTARY.

(Lest one should mistake that these grades of beatitudes refer to sansâri or bound jîvas, the author shows that they refer to various grades of muktas, and not to bound souls. Therefore, the author says :—)

"The bliss that the Mukta chakravartins (world-emperors) enjoy is one hundred times greater than that enjoyed by the ordinary Mukta

human beings. The bliss enjoyed by the Pitṛis is a hundred-fold greater than that of Mukta Chakravartins. A hundred times greater than that of the Mukta Pitris is the bliss of the Mukta Ṛiṣis, called the Karmadevas; a hundred times greater still is the bliss of the Muktadevas, and a hundred times greater is the bliss of Umâpati in His Mukti, for his bliss is greater than that of the Muktadevas; and a hundred times greater than the bliss of Umâpati is the bliss of a Mukta Brahmâ and Mukta Garuḍa. But the greatest of all is the bliss enjoyed by the Lord Viṣṇu Himself. He is called Perfect bliss. Even Brahmâ in His state of Mukti enjoys only a small drop of His bliss, in the shape of a reflection of the bliss of the Lord Viṣṇu. The Muktas enjoy the bliss of the Lord whilst the others enjoy the shadow of it." Thus it is in the same book. Though the word Viṣṇu is not expressly mentioned in this passage of beatitudes, yet there is allusion to Him in the mantra **एतस्यैवानन्दस्यान्यानि भूतानि** &c.) The words **एष एव परम आनन्द** do not refer to the immediately preceding word **ब्रह्मलोकः**, but to Viṣṇu.

That the whole of this passage refers to Muktas, and not to sansârî jîvas is clear also from the various words used in it. One of such words is **राद्धः ।** It means Mukta.

Note.—**राद्धः** comes from the root **राध** "to be perfect," with the affix **क्त** with the force of agent. So **राद्धः** means **संसिद्धः** "A Perfect Person." Samsiddhi is mukti. For he being eternal and free from sorrow has reached perfection. Persons, other than Muktas, cannot be called Râddha in the primary sense of this word. They may be called Râddhas in a secondary sense only.

(An objector says. If the word **राद्ध** râddha means a Mukta, then the word **समृद्धः** in the text is useless. It means a "complete Mukta." There are no grades in Mukta-hood. To this the commentator answers :—

The word sam-riddha "a higher or complete Mukta" has been employed in order to indicate that among men, according to their capacity, and according to the greatness of their exertion, even in Mukti it is possible to acquire a higher status than that of other Muktas, though they are otherwise all equal.

Note.—"Greater exertion" means performing sacrifices like Râjasûya, &c., even after the attainment of Jñânam or Divine wisdom.

Note.—No doubt the removal of the veil of avidyâ is mukti and in this respect all Muktas are equal. But avidyâ alone is the veil that covers the real form of the self. But the Will of the Lord is also an element to be taken in consideration. So by jñânam, the avidyâ being removed, all obstacles cease to exist : and the bliss of self-manifestation shines out very largely, but not entirely. Therefore though in merit all muktas are equal yet those who after the attainment of this jñânam are energetic in performing actions, draw the special attention of the Lord, and through His grace obtain a fuller manifestation of self-realisation. But he who after attainment of Divine wisdom does not exert

himself further does not get this higher self-realisation. This is the reason why there is lesser or greater quantity of bliss in mukti. This of course applies to human beings only, and not to the Devas. There is no increase or decrease in the self-realisation of the devas, The increase or decrease belong only to human beings. Therefore the commentator explains the word Sam-riddha thus :—

It means one who has become Mukta by employing in their fulness all the means of accomplishment which one is capable of employing.

(An objector says "how does the phrase अन्येषमाधिपतिः apply to Muktas? For a Mukta Chakravartin the lordship over other men who are non-muktas is not at all befitting. Nor can you say that a Mukta Chakravartin continues his overlordship over those men whom he was ruling before he got Mukti, for there is no such rule. To this the author answers :—)

In his kingdom, by teaching divine wisdom to his subjects, the Chakravartin world-emperor continues to teach these subjects of his, for they also get Mukti along with the Chakravartin. Thus a Mukta Chakravartin remain, an adhipati or over-lord over those Muktas who were his disciples when he was a human emperor.

(An Objector says: How can the phrase 'he is endowed with all human enjoyments, (सर्वैर्मानुष्यकैर्भोगैः सम्पन्न तमः) be an attribute of a Mukta? A Mukta transcend all human enjoyments, for all worldly enjoyments cease for Muktas. The author explains this :—)

The above phrase means that he is most richly endowed in Mukti with those enjoyments which are the fruits of the acts of good deeds like charity, &c., accomplished with knowledge and performed when he was a human being. For such good deeds are not exhausted as says the Śruti :—न ह्यस्य कर्म क्षीयते Bṛih. Up. I. 4. 15.)

(An objector says "but cannot this text apply to a samsâri human being who has all worldly objects of enjoyments like garlands, &c., and who is rich in servants, &c? To this the author says :—)

(Then the epithet राद्धः râddhaḥ would become useless; for it applies primarily to a Mukta only. (If it be said that râddha may mean 'healthy)' we reply that, that is a secondary meaning of the word. A secondary should not be taken where a primary meaning is possible.)

(Similarly the epithet Samriddha also applies to the Muktas only. In some places, however, Madhva has taken this passage to apply to non-Muktas also; especially the similar passage in the Taittiriya Upanishad: and the word Adhipati in this mantra. But in explaining this text here, he has taken it to apply to the Muktas. He gives another reason for it.)

The text स मनुष्याणां परम आनन्दः "this is the *highest* human bliss"

also (shows that Muktas are meant, for no other bliss can be highest) for the bliss of self realization (svarupa ananda) is the true bliss. The reference is here to this svarupananda. But this svarupananda never manifests in a non-Mukta. As says a text भुज्यते स्वसुखं भुक्तौ राभा सेन्यै स्ततोपरे "The bliss of self-realisation is enjoyed by the Muktas only, others enjoy a bliss which is a mere semblance of it."

Similarly the word जितलोकः used in this passage also indicates that the Mukta is meant. The word "loka" means divine wisdom, none but a Mukta can be said to have divine wisdom. In fact wherever the word "loka" is used it means Brahma Jñâna.

Thus the word "gandharva loke" means the Brahma-Jñâna of the gandharvas in the state of Mukti." For in the state of Mukti only, the Brahma-Jñâna arises permanently and perpetually. Moreover, this upaniṣad itself uses the word लोक in a previous passage as in एष ब्रह्म लोकःसम्राट् । in the sense of Brahma-Jñâna.

Similarly the word श्रोत्रिय also indicates that the context is about Muktas. The Śrotriya primarily means one who has obtained the fruit of śruti, namely, Mukti. Secondarily it means Vedic student. Therefore âjânadevas and others, where they are called śrotriyas, refer to Muktas, and their bliss is hundred times greater than that of the Muktas of the preceding class. The non-Mukta devas have the enjoyment of bliss occasionally, but not permanently, as it is liable to be obscured by passion, etc.

(An objector says: but how do you say that the words Śrotriya, &c., are adjectives qualifying the words âjâna-devas, &c.? They are separated by the word च and such a construction is grammatically impossible. We do not say वसिष्ठो ब्रह्मिष्ठोऽरुंधतीपतिश्च ॥ Therefore the verse must be construed as having *two* sentences in it, and it should be translated thus:—"A hundred blessings of the karma-devas make one blessing of the âjâna-devas, also of a Śrotriya, &c". In fact the word च should be translated as "also" To this the author replies:—).

The word च is employed in order to combine the epithets śrotriya, avrijinah, and akâmahata, in a Mukta. (In other words, a Mukta has *all* these three attributes and so the word च is not unnecessary).

(An objector says: you have made these words qualify âjâna-deva in the face of the absence of the proper case and number. For they ought to have been श्रोत्रियाणाम् अवृजिनानाम् अकामहतानां च आजानदेवानाम्.

But admitting this forced construction of yours, the pronoun यः

in the above sentence becomes useless. To this the commentator answers :—)

These three attributes belong to the Muktas only, and so the epithet यः is used to make them apply to muktas.

(The words Śrotriya, &c., have been explained above as applying to Muktas : and it was said that the Muktas alone have these three attributes. For this the commentator quotes now an authority :—).

Therefore, the Śrotriya means Mukta, because he has obtained the true fruit of Śruti. Others, so-called Śrotriyas, are mere vedic students, and they should properly be called Śrotriyaka and not Śrotriya. Moreover, they are called Avrijina, which means " not suffering any sorrow". This also shows that a Mukta is only meant, for none but a Mukta is free from sorrow. They are further called Akâmahata, not obstructed in their desire. A person who does not obtain the object desired by him is one whose desire has been frustrated, and therefore, he is rightly called Kâma-hata or desire-frustrated. Similarly a person who desires an undesireable, or an improper or a sinful object is also called Kâmahata or over-powered by desire. In none of these two senses (whether frustrated in desire or desiring evil things) is a Mukta a person who is Kâma-hata. Therefore, the epithet Akâma-hata applies properly to the Mukta only.

(The word Âjânadeva has been explained by others as a deva from very birth. Our author, however, explains it in a different way :—)

Âjânadevas are Devas, like Indra, etc., because they are superior to born Devas. In fact the word Â in Âjâna means ' best ', ' superior '. And the word Jâna means ' born '. Those Devas who are superior to the rest of the born Devas are called Âjânadevas, and such Devas are Indra, etc.

(The word Prajâpati-Loke means " Prajapati in getting Mukti through divine wisdom."

An objector says, ' why was the word Loke used here. The words Śrotriya, etc. denote Mukti. The word Loke also denotes Mukti. It is therefore, a repetition. To this the author answers :—)

Though by the very use of the word Prajâpati Loke, it was denoted that a Mukta Prajâpati was meant, yet by using the term Śrotriya, etc. it is desired to indicate that a Mukta Prajâpati has the additional special quality of being a perfect master of Śruti, free from sorrow and desires. These three attributes show the essential nature of the Devas called Prajâpatis as well as Devas called Brahmans.

(An objector may say, 'these three attributes Śrotriya, Avrijina and Akâmahata may be metaphorically applied to the secondary Śrotriyas also. They are not the specific attributes of Mukta Prajâpatis, etc. To this the commentator answers) :—

The repetition of Śrotriya, etc., is in order to indicate that these attributes are not used in a metaphorical sense, but in their literal primary sense here. Moreover, they also indicate that these three attributes belong to all the Muktas as a rule, and that there is no Mukta who has not these three attributes of Śrotriya, etc. Hence repetition of these attributes in these mantras, shows an additional meaning and is not a tautology.

(The word Prajâpati has been taken by some as meaning Brahmâ. But our author explains it in a different way :—)

The word Prajâpati means Pasupati or Śiva, because the word Prajâ means the same thing as the word Pasu, and therefore Prajâpati here is equivalent to Pasupati.

After Prajâpati comes Brahma-Loke. Brahma-Loke means Brahmâ in his Mukti. But after this comes the sentence Eṣa parama ânanda, Eṣa Brahma Lokah Samrât. This second Brahma-Loka does not mean Brahmâ in his Mukti, but it means the supreme Brahman himself. This interpretation is given, because this sentence is preceded by the word *Atha*, showing that a new topic has been commenced. And so the Brahma-Loka of this sentence beginning with *Atha* is separate from Brahma-Loka in the preceding sentence. Moreover, the word Eṣa Brahma-Loka also indicates that this Brahma-Loka is different from the immediately preceding Brahma-Loka. In other words this second Brahma-Loka refers to the Paramâtman, because of these two specific words *Atha* and Eṣa, which lead us to this conclusion. The word Eṣa would give us no meaning if it referred to Ânanda : for Ânanda already has the word Eṣa before it.

In fact the words "eṣa Brahma Loka" used here refers to those very words eṣa Brahma Loka" used in the opening passage **सलिल एको द्रष्टाद्वैतम् भवति एष ब्रह्म लोकः ।** There the reference is clearly to Brahman the superme even by advaitavâdins. The same 'Brahma Loka' is meant in this concluding passage.

If this word Brahma Loka did not refer here to the supreme Brahman, then this Eṣa used for the second time in this sentence (Atha Eṣa Eva Parama Ânanda, Eṣa Brahma Lokah Samrât) would be superfluous for the idea could have been expressed by the word Eṣa Eva Parama Ânanda, and there was no necessity of repeating the word Eṣa in the next

clause Eṣa Brahma Loka. For the very word Brahma Loka would have referred to this Eṣa used in the first clause repeated here again.

(An objector says "in the Taittirîya Upaniṣad there is also a list given of the Ânandas in their various grades. Thus the list there given shows the following gradation :—)

"Let there be a noble young man, who is well-read (in the Veda) very swift, firm, and strong, and let the whole world be full of wealth for him, that is one measure of human bliss.

One hundred times that human bliss is one measure of the bliss of human Gandharvas (genii) and likewise of a great sage (learned in the Vedas) who is free from desires.

One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii) and likewise of a great sage who is free from desires.

One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long state, and likewise of great sage who is free from desires.

One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, born in the Âjâna heaven (through the merit of their lawful works), and likewise of a great sage who is free from desires."

Now there is this conflict. In this Upaniṣad after the human Muktas come the Pitṛis. But in the other Upaniṣad there are two other classes of grades, namely human Gandharvas and divine Gandharvas. Therefore, the bliss of the Pitṛis ought to be ten thousand times more than the bliss of human Muktas. But this upaniṣad says that the bliss of the Pitris is hundred times the bliss of men. The commentator therefore says :—)

The word Śata, not only means hundred, but it sometimes means ten thousand also, as well as ten lacs. Therefore, when the Upaniṣad says that the bliss of Pitris is Śata-ṭime the bliss of men, it means ten thousand times human bliss. Therefore, it follows that human Gandharvas are ten hundred times more blessed than Chakravartins and Deva Gandharvas are thousand times more blessed than human Muktas, while the Pitṛias are ten lacs of time more blessed than men. Therefore, taking the word Śata in the sense of ten lacs in that passage there is no discrepancy!

It is proper that the position of the Pitṛis should be higher than the ordinary good Gandharvas, while the Mukta Gandharvas should be higher than the Pitṛis. So there is no conflict in this passage and that of the Tattiriya upaniṣad.

Note.—In order to understand this, the following comparative list is given below :—

Taittiriya-upaniṣad	Brihadaranyaka-upaniṣad.
Men	Men.
Human Gandharva and Śrotriya	...
Divine Gandharvas	...
Fathers (Chiraloka)	Fathers (Jitaloka)
...	Gandharvas
Gods by birth	Gods by merit
Gods by merit	Gods by birth and (Śrotriya)
Gods	...
Indra	...

Brihaspati	...
Prajâpati	Prajâpati
Brahman	Brahman

The Pitris are certainly lower in scale than the highest Gandharvas like Tumburu, etc., who are generally classed among the superior Devas (Âjâna Devas).

(An objector says "in this upaniṣad Âjâna Devas are shown as superior to Karma-Devas, while in the Taittiriya Upaniṣad, they are shown as inferior to Karma Devas. How do you explain this discrepancy. To this the author answers :—)

In the Taittiriya Upaniṣad, the reading is Âjanajânâm Devânâm, while the reading here is Âjâna Devânâm. This shows that there is a difference. The reference in the Taittiriya Upaniṣad is to the inferior Devas, who are descendants of Âjâna Devas. For "Âjânaja" means born of Âjâna. Therefore there is no conflict here also. But if the text of the Brihat Upaniṣad be taken as Âjânaja Devânâm, then also there is no conflict for then Âjânaja would mean born of superior Devas (Âjâna), and hereby "superior Devas" would be meant Brahmâ and the rest, and not Indra. So this also would be no discrepancy.

Note.—The reading, however, in our text is "Âjâna Devânâ" and not "Âjânaja-Devânâm." While in the Taittiriya the reading everywhere is Âjânâjânâm-Devânâm.

An objector says you may reconcile these two texts in this way, if in the Taittiriya Upaniṣad the word Ajânaja meant the Devas born from Indra, etc., namely not famous Devas. But cannot Âjânaja in the Taittiriya Upaniṣad mean born of superior Devas, like Brahmâ, for Âjâna means a superior Deva, and then Ajâna Devas would mean Indra, etc. The Indra, etc., are certainly higher than Devas by karma. But in the Taittiriya Upaniṣad higher than the Âjânja Devas are Devas, and higher than the Devas are Indra and Brihaspati. How do you explain this conflict. To this the author answers :—

Indra and Brihaspati are not specifically mentioned in this Brihat Upaniṣad because they are included in the general term Âjâna Devas. In the Taittiriya Upaniṣad they are specifically mentioned, so this specific mention of the Taittiriya Upaniṣad should be accepted here also. In other words all Âjana Devas are greater than Karma Devas, but among Âjâna Devas, Indra is greater than the rest of Âjâna Devas, except Bṛihaspati; and Brihaspati is greater than Indra. For the general rule is, that a specific text is always stronger than the general text. For, as a general attribute is more comprehensive than a specific attribute, similarly on the other hand a specific mention always greater than a general mention.

The order therefore of these Muktas stands thus:—

1. Mukta Chakrvartins.
2. Human Gandharvas.
3. Deva-Gandharvas.
4. Pitras.
5. Devas along with Gandharvas.
6. Risis.
7. Devas.
8. Indra.
9. Brihaspati.
10. The Chief Indra called Purandara.
11. Rudra.
12. Brahmâ.

This is the order of the Muktas, every one higher in order has hundred times the bliss of the one below it."

This is also in the same book (Brahma Tarka).

Now, it may be said that Janaka requested Yâjñavalkya to tell him of the highest Mukti, but Yâjñavalkya did not do so. Janaka repeatedly asks him and Yâjñavalkya each time tells of gradually higher and higher things. What is the use of doing so? In answer it may be said.

It is very difficult to get mastery over all the steps of Mukti; they are to be acquired with great care and caution; it is therefore, the different grades and stages of knowledge have been taught in order to smooth the way. When Janaka had been instructed in one stage, and when he had got mastery over that stage of knowledge, he then asks for the next higher stage, according to the boon given to him; and Yâjñavalkya favoured him with it.

It has been said that Yâjñavalkya got afraid. One may ask afraid of what? and why? A very little thinking will lead us to the conclusion that the following thoughts crossed the mind of Yâjñavalkya.

"Janaka may gradually ask me of the rahasya (रहस्य) or the highest mystery of this knowledge, and he is not yet the right person to be intrusted with it. But I am bound by my promise and I shall have to tell him the mystery. But to instruct one on a subject which he does not cannot understand and so is not entitled to get that knowledge is against the principles of the Dharmaśâstras." Hence was his fear and he was afraid lest the intelligent king Janaka should ask him the mystery (रहस्य). Such is the explanation given in the Brahmâṇḍa Purâṇa.

The word tebhya in the sentence सर्वेभ्यो मां तेभ्य उदरौत्सीत् has no

antecedent near about. To what does it allude? Some explain it by saying that tebbyaḥ refers to positions and they translate it thus :—"lest the king should drive him from all his positions." Madhva gives another explanation. He says :—

The word तेभ्यः has for its antecedent the sages Aśvala and the rest who had been asking questions from Yâjñavalkya as shown in the previous Adhyaya.

MANTRA IV. 3. 34.

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ॥३४॥

सः Saḥ, that. एषः Eṣaḥ, He; the Paramâtman. वै Vai, indeed. एतस्मिन् Etasmin, this. स्वप्नांते Svapnânte, in the state of dreamy condition. रत्वा Ratvâ, enjoying; taking delight. पुण्यं Puṇyam, what is holy. च Cha. पापं Pâpam, what is sinful. च Cha, and. दृष्ट्वा Dṛiṣtvâ, seeing. एव Eva, only. चरित्वा Charitvâ, wandering. प्रतिन्यायं Pratinyâyam, at every time; or, it may mean following the principle that there should be a change. प्रतियोनि Pratiyoni, in every being; in every birth. बुद्धांताय Buddhântâya, in order to cause the state of what is called Buddhi; in order to generate the state of consciousness or cognition. एव Eva, only. आद्रवति Âdravati, comes or moves towards the dreamy condition. The same as Mantra No. 16.

34. "That person, indeed, in this state, enjoying what is holy and merely gazing at what is sinful, and wandering (to and fro), swings back, according to law, and is carried to its proper body, every Jîva, in order to bring it to the state of waking consciousness. Untouched is He by whatever (evil) He sees there in that state; for untouched is this Puruṣa."—285.

MADHVA'S COMMENTARY.

The Lord Viṣṇu always as an invariable rule takes the Jîva along with Him, in all the stages of waking consciousness, slumber, etc.; there is never any violation of this rule. Therefore to teach this rule and to show that the Jîva is always dependent on the Lord, in all changing conditions, the Śruti repeats again the same fact in this mantra, as was taught before in mantra 16. So says the Nirṇaya. Therefore, the repetition is in order to convey an additional meaning as given above, and is not *a useless tautology.*

MANTRA IV. 3. 35.

तद्यथा नः सुसमाहितमुत्सर्जद्यायादेवमेवायꣳशारीर आत्मा प्राज्ञेनात्मनान्वारूढमुत्सर्जन्याति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥३५॥

तत् Tat, that; the well-known example is. यथा Yathâ, just as. सुसमाहितं Susamâhitam, inhabited by men. अनः Anaḥ, villages, &c. उत्सर्जत् Utsarjat, deserting; leaving. यायात् Yâyât, (one) goes. एवं Evam, similarly. एव Eva, just. अयं Ayam, this. शारीरः Śârîraḥ, one who thinks the body to be his; the embodied one. आत्मा Âtmâ, the Âtman; the Jîva. यत्र Yatra, when. ऊर्ध्वोच्छ्वासी Urdhvochchhvâsî, such as breathes his last; such as is gasping or breathing his last. भवति Bhavati, becomes. एतत् Etat, then. प्राज्ञेन Prâjñena, all-knowing. आत्मना Âtmanâ, by the Paramâtman. अन्वारूढः Anvârûḍhaḥ, presided over; directed, mounted. उत्सर्जत् Utsarjat, deserting; leaving. याति Yâti, goes away.

35. Just as (a man) goes away, deserting the village, &c., (formerly) dwelt in (by him), so when one breathes his last, does the Jîva, the embodied self, when leaving this body go away, presided over by the Omniscient Self.—286.

MADHVA'S COMMENTARY.

Just as, when a man, when leaving a village, goes away seated on a cart, and guiding it, so the Jîva goes away leaving the body. He is like a cart driven by the presiding Lord Viṣṇu, who always dwells in the heart of the Jîvas, and takes him away when the Jîva leaves the body.

Note.—The word utsarjat is a transitive verb. But the text shows no objective case to it. The commentator supplies it by the word "grâma" or "village."

MANTRA IV. 3. 36.

स यत्रायमणिमानं न्येति जरया वोपतपतावाणिमानं निगच्छति यद्यथाम्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यत एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥ ३६ ॥

सः Saḥ, that. अयं Ayam, this; the Jîva. यत्र Yatra, when. अणिमानं Aṇimânam, fineness; subtle state; Mukti. न्येति Nyeti, gets; attains. Supply प्राज्ञेन आत्मना अन्वारूढ इति presided over or guided by the Omniscient Âtman. जरया Jrayâ, by old age. वा Vâ. उपतपता Upatapatâ, by diseases. वा Vâ, or. अणिमानं Aṇimânam, fineness; subtle condition of death. निगच्छति Nigachchhati, gets; attains. तत् Tat, that; the example. यथा Yathâ, just as. आम्रं Âmram, a mango fruit. वा Vâ. उदुम्बरं Udumvaram, a fruit of the glomerate fig. वा Vâ, or. पिप्पलं Pippalam, a fruit of the holy fig. बंधना Bandhanâ, from the stem. प्रमुच्यते Pramuchyate, is separated.

एवं Evam, in that way. एवं Eva, just; exactly. अयं Ayam, this. पुरुषः Puruṣaḥ, the Jîva. एभ्यः Ebhyaḥ, from these. अंगेभ्यः Angebhyaḥ, from the limbs of the body. संप्रमुच्य Sampramuchya, being separated. प्रतिन्यायं Pratinyâyam, at every time; or it may mean following the principle that there should be a change, according to the law of periodicity. प्रतियोनि Pratiyoni, in every being; in every birth. पुनः Punaḥ, again. प्राणाय Prâṇâya, for the Prâṇa Vâyu; with the help of the Vâyu. एव Eva, alone; only. आद्रवति Âdravati, goes; proceeds.

36. When, he (*i.e.*, the Jîva) enters in Mukti, the Subtle (the Lord), and when he goes to the subtle condition of death either through old age or disease (he leaves the body), and, as a mango or a fig or a holy fig is loosened from the stem, so this Jîva, freeing himself from these members, hastens with the help of Prâṇa Vâyu to its appropriate body, according to the law of periodicity.--287.

MADHVA'S COMMENTARY.

The word **अणिमानं** (Aṇimânam) means the Lord Bhagwan as in the śruti **सयएषोऽणिमा** (Chh. VI. 8. 7). That the Jîva enters the Lord at the time of death is shown in the śruti: **तेजः परस्यां देवतायां** (Chh. VI. 8. 6.). The word "Upatapata" means troubled by diseases, etc. The mango falls down from the stalk long before it gets fully developed; the Udumbara falls down, when fully developed: whilst fruits of Aśvattha fall down, after they have become fully ripe; so do men die. Some in infancy, some in their manhood, and some in their old-age. In the Kaliyuga men die in their infancy like the mango fruit. In the Tretayuga men die in their manhood like Udumbara. And in the Satyayuga do men die in their old-age, like the fruits of the Aśvattha. But it must be borne in mind that man's death takes place as the Lord wills it. Thus it is in the Padma-purâṇa.

(The śruti uses the words "the jîva runs for the sake of Prâṇâya-eva." These words Prâṇâya-eva have been explained by others as meaning "in order to get prâṇa or life or a new body." The author explains, however the word "punaḥ pratinyâyam pratiyonya dravati prâṇâyaiva" thus):—

The word prâṇa means the Chief Vâyu. The jîva runs towards the Chief Vâyu, in order to get Mukti. (So the word prâṇâya means in order to get prâna or life, or Mukti).

(An objector says "why does the śruti use the word "punaḥ" "again," when it is for the first time that the jîva goes to Vâyu. To this the author replies):—

"The jîva goes to Vâyu *again*, because it is through the favor of

Vâyu that one gets jñânam or divine wisdom, while one is alive. Therefore when after death, the jîva wants to get Mukti, he has to go to this Vâyu again to ask for Mukti. (It was thus that he went first to Vâyu in order to get jñânam when alive, and he goes for the second time to this Vâyu to get Mukti). All the jîvas who are going to be born approach Vâyu and he addresses them thus:—"Be born, and obtain jñânam." It is thus that through the grace of Vâyu all these jîvas obtain jñânam. After death they go on the archirâdi path and meet the Chief Vâyu again there and then he addresses them thus:—"And now you get Mukti." This is the second going to Vâyu. It is thus that through the grace of Vâyu one gets the jñânam first, and then Mukti afterwards." All this is said in the Pravritta.

MANTRA IV. 3. 37.

तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः पानैरावसथैः प्रतिकल्पन्तेऽयमायात्ययमागच्छतीत्येवꣳ हैवंविदꣳ सर्वाणि भूतानि प्रतिकल्प्यन्त इदं ब्रह्मायातीदमागच्छतीति ॥ ३७ ॥

तत् Tat, similarly. यथा Yathâ, just as. तम् Tam, thee. राजानं Râjânam, king. आयांतं Âyântam, coming. उग्राः Ugrâḥ, lines of the Ugras; a class of the warriors. प्रत्येनसः Pratyenasaḥ, warriors. सूतग्रामण्यः Sûtagrâmaṇyah, the charioteers and village headmen. अन्नैः Annaiḥ, with food. पानैः Pânaiḥ, with drink. आवसथैः Âvasathaiḥ, with houses. प्रतिकल्पंते Pratikalpante, show their respect. अयं Ayam, this; pointing to a flag. आयाति Âyâti, comes. अयं Ayam, He; the king. आगच्छति Âgachchhati, comes. इति Iti. एवं Evam, thus. विदं Vidam, the knower; the Paramâtman. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. प्रतिकल्पंते Pratikalpante, show their respect. इदं Idam, it; He; the Mukta Jîva. आयाति Âyâti, comes. इदं Idam, this. ब्रह्म Brahma, Brahmaṇ; the Paramâtman. आगच्छति Âgachchhati, comes. इति Iti.

37. Just as (on seeing his flag from a distance and knowing that) the king is returning, all Chiefs, Soldiers, Knights and Captains (hasten) to honor him with food, drink and residence, crying, "It (the flag) is coming, and hence he (the King) is returning;" similarly, indeed, to this Knower (Brahman) all beings (hasten to) honor, saying, "this (Knower of Brahman) is coming (like a flag preceding a king, hence), this Brahman (also) is coming."—288.

MADHVA'S COMMENTARY.

(This mantra is explained by others as applying to Sansârî jîvas. They say that all the elements forming a human body wait upon the jîva on his return from the other world, to rebirth on this earth. These elements anxiously wait such return, because when a new organised body is formed with a jîva as its tenant, these elements find their scope for activity. According to them the mantra means):—

"And as policemen, Magistrates, equierries and Governors wait for a King who is coming back, with food and drink, saying. "He comes back, he approaches," thus do all the elements wait on him who knows this, saying, "that Brahman comes, that Brahman approaches." The returning Jîva is called Brahmau, as in truth it is not separate from Brahman.

(This explanation however is not correct. The mantra does not apply to the jîva on returning to rebirth but to a jñânin on entering mukti. So the commentator says):—]

The words इदमागच्छति mean इदम् मुक्तजीव स्वरूमपायाति ॥ The word "idam" applies to the form of the mukta-jîva, and when the Śruti says "it comes" the meaning is "this form of the mukta-jîva comes." And when the śruti says "all bhûtas (beings or elements) wait on him saying that Brahman comes," it means "therefore (because this mukta-jîva comes with his body) it is as if the Supreme Brahman comes along within this Jîva body (svarûpa), and they wait in order to pay honor to the Supreme Brahman. As people hasten to honor a king when they see the flag, &c., of the King from a distance, and say "this flag is coming and therefore the King is coming" so the devas when they see Mukta-svarupa coming they hasten to honor Brahman, for the Mukta always comes in the Company of Brahman.

(The objector says, but cannot the other meaning be possible? It is not. Inanimate objects like elements cannot be said to wait the approach of any one, or to welcome him, like living beings. There is further objection to their explanation, as the author next shows):—]

(Under the advaita explanation) there is further (this discrepancy) that the repetition "that Brahman comes, that Brahman approaches" is a purposeless repetition. If it be said that the repetition is for the sake of denoting respect then the repetition ought to have been of the same words literally, namely, of अयमायाति, अयमायाति ॥ But here the wording is different namely इदं ब्रह्मायाति इदमागच्छति ॥ But this is against the rule of âdarartha vîpsâ "repetition to show respect." The

repetition of words having the same form is for the sake of showing respect, but that is not the case here. As says the Śabda Nirnaya):—

"The repetition of words must be *verbation* if the purpose is to show respect only. But if the repetition is of a vowel or a word having the same sense, but not verbally the same, then it cannot denote adarârtha vîpsâ or repetition for respect. This is the rule of repetition whether there is the repetition of a sentence or of single letter or of a word, &c. The same is the rule of repetition when some peculiar idea belonging to it alone is to be repeated as the word âtmâ is repeated after every word Kośa in the Tait. Up. III. 10. 5: after the words annamaya, &c. There the exact word âtman is repeated in each sentence beginning with annamaya, &c.

Thus there is no example of a non-verbal repetition employed with the force of "respectful vîpsâ," even in secular language. Though however where there is separation or interval between one sentence and another, there the ûdarârtha repetition need not be *verbal*: as in the sentences **कदाचिन् मैत्रेय (आयातु) अन्यदातु (आगच्छतु)।**

(An objector says, this explanation of yours that the word **इद्** refers to the swarûpa of the mukta-jîva is not valid, because (sarva) all beings (bhûtas; cannot possibly see one single mukta at one and the same time. Nor do the words sarvâni bhutâni refer to the devas. For if they so referred, then since the devas every jîva—even a non-mukta—coming up after death, accompanied by Hari, there is nothing peculiar about the Muktas. The devas always hasten to welcome Hari, whether he carries up a Mukta or a non-Mukta-jîva. To this the author answers):—

The devas *see* as a universal rule whenever the Lord Hari comes accompanied by a Mukta when such Mukta goes up. But this is not the rule with regard to non-mukta deceased.

As on seeing a royal emblem, &c., people show respect to the king by offering him pujâ, so on seeing a Mukta-jîva, the devas show respect to Hari (by welcoming the Mukta, for Hari dwells in his heart).

Thus it is in Tattva—Nirnaya.

Therefore in the previous mantras the words aṇimânam nyeti have been explained as meaning "going to Brahman called aṇima or the subtle' the form of Brahman which dwells in the jîva having the form of aṇu or atom. But though the Brahman dwells in the jîva, He does not suffer the pains and pangs of death, of burning, &c., suffered by the jîva. As says the same text:—"The dwellers of heaven the devas presiding over praṇâs, follow the Lord Viṣṇu when He goes out, taking the jîva with Him; as the retainers of a king follow the king."

MANTRA IV. 3. 38.

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायन्त्येवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥ ३८ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

तत् Tat, similarity. यथा Yathâ, just as. तम् Tam, thee. राजानं Râjânam, king. प्रयिया संतम् Prayiyâsantam, desirous of going away. उग्राः Ugrâḥ, the chiefs; the corporations, such as Sreṇis, Pradhanas. प्रत्येनसः Pratyenasaḥ, warriors. सूतग्रामण्यः Sûtâgrâmaṇyaḥ, the charioteers and the leaders of armies; knights and captains. अभिसमायंति Abhisamâyanti, accompany. एवं Evam, thus; in that way. एव Eva, just. यत्र Yatra, when. ऊर्ध्वोच्छ्वासी Urdhvochchhvâsî, such as breathes his last; such as is gasping or breathing his last. भवति Bhavati, (a man) becomes. एतत् Etat, then. आत्मानं Atmânam, the liberated Âtman; the Mukta Jîva. अंतकाले Antakâle, the last moment in Mokṣa. सर्वे Sarvé, all. प्राणाः Prâṇâḥ, the prâṇas, the presiding deities of the indriyas. अभिसमायंति Abhisamâyanti, accompany.

38. And as, when a king is going away, the warriors, the Chiefs, the Soldiers, the Knights and the Captains accompany him, just in the same way do all the Prâṇas accompany the Âtman, when one breathes his last, (Viṣnu) and the Lord carries away the Jîva to Mukti.—289.

MADHVA'S COMMENTARY.

The words ugra, pratyenasa, gramane have been differently explained by others. According to them ugra means 'doers of cruel deeds,' pratyenasa 'sinful rulers,' 'gramanî' means 'the headman of a village.' The commentator explains them differently, quoting his authority from the Râjanîti:—

It is thus said in the Râjanîti:—"Ugras are chiefs or captains (śreni) or pradhânas, fighting soldiers, warriors are called pratyenasas while the gramanîs are commanders of soldiers (chamûpâla). All these are divided into two classes, namely those who remain always in attendance on the King (as aid-de-camps) and those who are posted in various provinces of his Kingdom. (These are not equal in rank) but these chiefs (śrenîs), etc., should further be divided into two classes (as mentioned already).

(An objector says, Ugras, &c., may be divided into two classes, those directly attending on the King and those posted to different outlying provinces. But what authority have you for saying that the devas are

also divided into these two similar classes? To this the commentator answers :—

It is thus said in the Adhyâtma (Râmâyaṇa):—"All the devas presiding over the different organs of the jîva body always attend (in the Lord Viṣṇu), (and so) follow Him (wherever He goes); while the devas presiding over their respective worlds (lokas) come out (to welcome) the Viṣṇu when he arrives taking up a Mukta (to spheres of bliss)."

Here ends the Bhâsya on Jyotir Brâhmaṇam.

End of the Third Brâhmanam.

अथ शारीरब्राह्मणम्

ATHA SARIRA BRAHMANAM.

MANTRA IV. 4. I.

स यत्रायमात्मा बल्यं न्येत्य संमोहमिव न्येत्यथैनमेते प्राणा अभिसमायन्ति स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति स यत्रैष चाक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथा रूपज्ञो भवति ॥ १ ॥

सः Saḥ, that; the aforesaid. अयं Ayam, this; well-known. आत्मा Âtmâ, the Jîvâtmâ (about to get Mukti). यत्र Yatra, when. बल्यं Balyam, the giver of strength to all; the Lord Viṣṇu. This word is बल्य Balya, and not अबल्य Abalya as some take it. अबल्य Abalya, means weakness; and there is no proof as to the weakness of the Jîva in Mukti. न्येत्य Nyetya, getting to, attaining (Viṣṇu). सम्मोहं Sammoham, state of unconsciousness. This is before death. इव Iva, as if. न्येति Nyeti, gets; attains. अथ Atha, then. एनं Enam, Him; the Paramâtman. एते Ete, these. प्राणाः Prâṇâḥ, the Prâṇas, the devas presiding over sense-organs of the Jîva. अभिसमायंति Abhisamâyanti, accompany. सः Saḥ, He; the Lord Hari. एताः Etâḥ, these. तेजोमात्राः Tejomâtrâḥ, Resplendent Devas of the indriyas. समभ्याददानः Samabhyâdadânaḥ, taking in company. हृदयं Hṛidayam, the heart. एव Eva, only. अनु Anu, towards. अवक्रामति Avakrâmati, goes. सः Saḥ, that. एषः Eṣaḥ, this. चाक्षुषः Châkṣuṣaḥ, residing in the right eye. पुरुषः Puruṣaḥ, the Lord Paramâtman. पराङ् Parâṅ, going outwards; seeing the external objects. यत्र Yatra, when. पर्यावर्तते Paryâvartate, reverts; goes back-ward towards the heart. अथ Atha, then. अरूपज्ञः Arûpajñaḥ, unconsciousness of the external forms. भवति Bhavati, becomes.

1. Yâjñavalkya went on: "Now when that jîvâtma, at the time of getting Mukti, fully attains (the Paramâtman,) the Giver-of-strength-to-all, (he) falls, as it were, into a

state of unconsciousness (just before death), then all these Prâṇas (Devas) gather round Him (the Lord) and the Paramâtman taking these resplendent devas (of the senses) in His company, descends into the heart (from His seat in the eye). When this Puruṣa in the right eye,—the Paramâtman turns away from external activities, (and reverts to the internal activities the heart) then the jîva becomes unconscious of (external) forms.—290.

MHDHVA'S COMMENTARY.

(In the previous mantra (of the third adhyaya verse 38) beginnig with Tadyathâ, etc., there was shown the method of death of a Mukta jîva, and how he was carried by Viṣnu to the heaven-world. That fact of the method of death is further detailed in this adhyâya. In this mantra the phrase âtmâbalyam is read by some as âtmâ+abalyam, and the word Abalyam is explained by them as meaning "weakness," "the loss of strength". But this explanation is incorrect as opposed to authority. So the commentator reading the word as balyam (âtmâbalyam =âtmâ+balyam) explains it thus:—)

It is said in a book—" The Lord Viṣṇu is described as Balya, because He gives strength to all. Then just before death, when the jîva gets to the Lord Balya, he falls into death-swoon.

(An objector says:—This explanation is not correct, for under it you say that when this âtmâ goes to Viṣṇu, called Balya, then it sinks into unconsciousness. Here unconsciousness is said to follow *after* reaching Viṣṇu. As a matter of fact, a man gets death-unconsciousness *before* going to Viṣṇu, for going to Viṣṇu means complete death. Why do you then say that he gets unconsciousness *after* going to Viṣṇu? Under our reading the word is Abalya and not Balya, and it means weakness, want of strength. We explain the passage by saying that when a man sinks into weakness, owing to disease, etc., then he gets the death-unconsciousness. Our explanation is more consistent with the facts of nature than yours. To this objection the commentator answers:—)

When this jîva-âtmâ, just before death, reaching Viṣṇu, falls into unconsciousness, then these Devas, (Prâṇas), all having the form of pure energy or tejas, and (presiding over the various organs of the jîva) come out, and surround the Lord Viṣṇu. The Lord Hari taking up the jîva, and accompanied by these devas, goes out of the seat in the eye; and enters into the heart. Then (when the jîva is taken to the heart)

it knows nothing (external) and falls into unconsciousness, for then the jîva depends solely on Brahman and becomes unconscious.

(The word enam in this mantra अथ एनं एते प्राणा अभि समायन्ति refers to Viṣṇu, called Balya and not to jîva, as some have taken it to mean. According to their explanation the prâṇas go to the jîva; and they explain this mantra thus:—"Now when that Self, having sunk into weakness, sinks, as it were, into unconsciousness, then gather those senses (prâṇas) around him, and he, taking with him those elements of light, descends into the heart. When that person in the eye turns away, then he ceases to know any forms.")

(If the word enam referred to the jîva-âtmâ then it would be not right to say that the prâṇas gather round the jîva-âtma, for devas rule the jîva and not dance attendance on him.]

(The words स यत्रैष चाक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथ रूपज्ञो भवति ॥ have been explained by others as meaning "when that person in the eye turns away, then he ceases to know any forms." This explanation is incorrect and the commentator explains it thus:—)

The Lord called the Châkṣusa-puruṣa, as dwelling in the eye and engaged in the performance of external activities, now turns inward towards the heart. (This Lord in the eye has been called in the śruti (see Brihadâranyaka upanisad IV. 2. 2.), by the name of Indha, for the mantra says "Indha is verily the name of the person who is in the right eye." (IV 2. 2)).

Note.—The Lord Viṣṇu is Balya.

MANTRA IV. 4. 2.

एकीभवति न पश्यतीत्याहुरेकीभवति न जिघ्रतीत्याहुरेकीभवाति न रसयत इत्याहुरेकीभवति न वदतीत्याहुरेकीभवति न शृणोतीत्याहुरेकीभवति न मनुत इत्याहुरेकीभवति न स्पृशतीत्याहुरेकीभवति न विजानातीत्याहुस्तस्य हैतस्य हृदयस्याग्रं प्रद्योतते तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा मूर्ध्नो वाऽन्येभ्यो वा शरीरदेशेभ्यस्तमुत्क्रामन्तं प्राणोऽनूत्क्रामति प्राण मनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति स विज्ञानो भवति स विज्ञानमेवान्ववक्रामति तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥ २ ॥

एकीभवति Ekîbhavati, become unified. The meaning is that the portion of the

Paramâtman and the portion of the Jîva presiding in the eye become unified with the Paramâtman and the Jîva presiding in the heart respectively. न Na, not. पश्यति Paśyati, sees. इति Iti. आहुः Âhuḥ, they say, the wise say. एकीभवति Ekîbhavati, become unified. The meaning is that the aspect of the Paramâtman and the aspect of the Jîva presiding in the organ of smell become unified with that aspect of the Paramâtman and that aspect of the Jîva which presides in the heart. न Na, not. जिघ्रति Jighrati, smells. इति Iti. आहुः Âhuḥ, say (the wise). एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. रसयते Rasayate, does taste. इति. Iti. आहुः Âhuḥ, say (the wise). एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. वदति Vadati, speaks. इति Iti. आहुः Âhuḥ, they say. एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. शृणोति Śriṇoti, does hear. इति Iti. आहुः Âhuḥ, say the wise. एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. मनुते Manute, does think, इति Iti. आहुः Âhuḥ, (the wise) say. एकीभवति Ekîbhavati, become unified; the construction is as before. न Na, not. स्पृशति Spriśati, does touch. इति Iti. आहुः Âhuḥ, they say. एकीभवति Ekibhavati, become unified; the construction is as before. न Na, not. विजानाति Vijânâti, knows; does know. इति Iti. आहुः Âhuḥ, the wise say. तस्य Tasya, His; the Jîva that has approached the Paramâtman. एतस्य Etasya, His; of the Jîva who does not become conscious of anything outside and who is about to get liberated or Mukti. हृदयस्य Hṛidayasya, of the heart. अग्रं Agram, before; in the front. प्रद्योतते Prodyotate, burns; becomes illuminated by the bright form of the Lord Viṣṇu. तेन Tena, that. प्रद्योतेन Prodyotena, with the illumed; with the Jîva thus illumed, with the passage thus lighted up.. एषः Eṣaḥ, this. आत्मा Âtmâ, the Paramâtman; the Lord Viṣṇu. चक्षुषः Chakṣuṣaḥ, from the eye, if he (mukta) deserved the Âdityaloka. वा Vâ. मूर्ध्नः Murdhnaḥ, from the head, if he deserved the Viṣṇuloka or Brahmaloka. अन्येभ्यः Anyebhyaḥ, other. शरीरदेशेभ्यः Śarîra, deśebhyaḥ, from the part of the body, if he deserved some other loka. वा Vâ or. निष्क्रामति Niṣkrâmati, goes out. उत्क्रामंतं Utkrâmantam, when going out. तं Tam, Him; the Paramâtman. अनु Anu, following. प्राणः Prâṇaḥ, the chief Prâṇaḥ. उत्क्रामति Utkrâmati, goes out. उत्क्रामंतं Utkrâmantam, when going out. प्राणं Prâṇam, the chief Prâṇa. अनु Anu, following. सर्वे Sarve, all. प्राणाः Prâṇâḥ, the devas presiding over the various parts of the body. अनूत्क्रामंति Anûtkrâmanti, go out. सविज्ञानः Savijñânah, having Vijñâna or the Jiva always along with him. स=सह, with; विज्ञानं=जीव Jîva, having Vijñâna or Jîva for his constant companion भवति Bhavati, becomes. सः Saḥ, He; the Lord Viṣṇu. विज्ञानं Vijñânam, the Jîva riding on the Jîva. एव Eva, only. अन्ववक्रामति Anvavakrâmati, goes. तं Tam, Him: the Paramâtman when He goes riding on the Jîva. अनु Anu, following. विद्याकर्मणी Vidyâkarmaṇi, consciousness and the work; the devas Brahmâ and Vâyu presiding over consciousness and Garuḍa presiding over the deeds of Jîva. समन्वारभेते Samanvârabhete, go; accompany. पूर्वप्रज्ञा Pûrvaprajñâ, the knowledge of former life; the presiding god thereof; the goddess Ramâ who presides Sayogyatâ or natural capacity. च Cha, as well,

2. (Then that aspect of Paramâtman and that aspect of jîva which presides over the eye) become respectively unified (with the form of Pramâtman and the form of the jîva presiding over the heart), there the (wise) say (that the jîva) does not see; (the aspect of the Pramâtman and the jîva presiding over the organ of smells) become respectively unified (with the aspects of the Pramâtman and the jîva presiding over the heart), therefore, the wise say (that the jîva does not smell; (the aspects of the Pramâtman and jîva presiding over the organ of taste) become respectively unified (with the aspects of the Pramâtman and the jîva presiding over the heart), therefore, they say, (that the jîva) does not taste; (the aspects of the Pramâtman and of the jîva presiding over the organ of speech) become respectively unified (with the aspects of the Pramâtman and the jîva presiding over the heart) therefore, the wise say (that the jîva) does not speak, (the aspects of the Pramâtman and of the jîva presiding over the organ of hearing) become respectively unified (with the aspects of the Pramâtman and of the jîva presiding in the heart), therefore, the wise say (that the jîva) does hear; (the aspects of the Pramâtman and of the jîva residing in the Feeling, become respectively unified (with the aspects of the Paramâtman and the jîva residing in the heart), therefore, they say (that the jîva) does not feel; (the aspects of Pramâtman and the jîva presiding over the organ of touch) become respectively unified with the aspects of the Pramâtman and the jîva presiding over the heart) therefore, they say (that the jîva) does not touch; (the aspects of the Pramâtman and the jîva presiding over cognition) become respectively unified (with the aspects of the Pramâtman and the jîva residing in the heart) therefore, they say that the jîva does not know. Then the point of the heart (of the jîva) is lighted up (by the rays of the Lord). Then the Pramâtman, with the jîva thus lighted up, goes out (of the body) either through the

eye or through the heart, or through any other part. When the Paramâtman goes out, the chief Prâna, goes out after Him. The other lower Prânas go out, after the chief Prâna has gone out.

Then (He the Lord) becomes savijñâna, or jîva accompanied. Then he goes out riding on the jîva, Him do (the presiding devas of) conciousness (Brahmâ) and (of) work Garuḍa) follow, as well as (the deva of) the knowledge of former (lives) (Ramâ) 291.

MADHVA'S COMMENTARY.

(In this mantra the words **एकीभवति न पश्यतीत्याहुः** etc., have been explained by others as meaning :—" He has become one," they say, " he does not see." " He has become one ", they say, " he does not smell." He has become one," they say, " he deos not taste." " He has become one," they say, " he does not speak." " He has become one," they say, " he does not hear." " He has become one," they say, " he does not think." " He has become one," they say, " he does not touch." " He has become one," they say, " he does not know." This explanation is incorrect and the commentator explains it thus on the authority of the Mahâ-mimânsa :—)

The jîva residing in the heart, which is the special place where Hari also dwells, perceives along with Hari, all objects perceived through the eye, etc., during the time of waking consciousness. This perception of many objects, becomes the perception of only a single object, when the jîva enters the heart at the time of death, for then he perceives only the Lord Visṇu seated in the heart. Thus seeing none else but Viṣṇu, the jîva does not know anything else. This is what the wise people understand by this passage. Then Viṣṇu with his own glory shines out, and illumines the upper portion (called the point) of the heart, and through this passage the Lord Keśava goes out, taking along with Him the jîva, and the Prâṇa follows the Lord. The other devas (the lower prâṇas) follow this chief Prâṇa, so also follow Vidyâ, Karma, and Yogyata." Thus it is said in the Mahâ-mimânsâ.

(The words Karma, Vidyâ, and purva-prajña or yogyatâ do not mean here ' action,' ' knowledge,' and ' fitness,' but they refer to several Devatâs of that name. This the commentator explains thus :—)

Garuḍa is the presiding deity of Karma ; Brahmâ of knowledge, while the words Pûrva-Prajña mean Yogyata and the Goddess Ramâ is

the presiding deity of Yogyata. These also follow Viṣṇu, when he goes out of the body of the dying Mukta.

(Not only Brahmâ the presiding deity of knowledge follows Viṣṇu, but Vâyu also follows him and he (Vâyu) is also the presiding deity of knowledge. Is it not then a repetition. To this the author replies :—)

"Vâyu is of two kinds or has two functions, namely it presides over knowledge and it presides also over life-functions or Prâṇa. When in the previous mantra it was said that Prâṇa follows Hari, it was in the sense of Vâyu as presiding over life-functions. But now the aspect of Vâyu as presiding over knowledge is to be taken in the second passage. Thus Vâyu in both these aspects follows the Lord Hriṣikeśa, surrounded by all devas." This is also in the same book.

Note.—It has been said above that when Vâyu goes out all other devas go out after him. But there is this difference. In the case of persons who are not going to become Muktas, when they die the devas presiding over vital functions leave the body and follow the chief Prâna in part only and the other part of these devatâs go to the respective aspects of these devatâs who rule the Lokas. But in the case of jñanin when he dies and attains to Mukti all these devatâs go out with him wholly and fully and no portions of these davatâs go back to their own spheres ; for such is the teaching of the śruti.

In the mantra it has been said that the Lord goes out the body either through the eye or through the head or through any other part of the body. The going out from these various parts is regulated by the sphere to which the Mukta will go. This the commentator shows next :—

He who will attain to Mukti after enjoying for a long time the pleasures of heaven in the worlds of the Devas, goes out of the body through that particular orifice of the body which is presided over by that particular Devatâ to whose world he will go; there is no doubt in it. But he who on attaining Mukti will go to the Viṣṇu world goes out of the body through the crown of the head. Similarly he who has to go to the world of Brahma goes out to the crown of the head through the Nâḍi other than Suṣumnâ. (The Mukta going to the Viṣṇu Loka passes out through the Suṣumnâ).

In the mantra occur the words Savijñâno Bhavati. It does not mean that the Paramâtma becomes conscious. In fact the word Savijñâna is a compound of two words, Sa meaning Saha or accompanied by and Vijñâna means the jîva. This the commentator explains next :—

The words Savijñâno bhavati mean that he becomes accompanied by the jîva. In other words the Lord has jîva for his companion.

In the mantra occur the words Savijñânam eva Anuavakramati. Here also occurs the word Savijñânam and it must therefore be translated as the Lord accompanied by jîva crosses over. But this is not the case,

The word Savijñânam is not a compound word like the previous word, but it consists of two words Sa meaning he and referring to the Lord Viṣṇu and Vijñânam meaning the jîva. This the commentator shows next :—

Sa vijñânam means "he (Viṣṇu) crosses over or rides over the vijñânam or the jîva." In other words the Lord Bhagawan goes out mounting over the jîva, as was said in a mantra in the previous chapter. There it was said Prajñena Âtmana Anvarudha "mounted by the All-knowing Âtman."

An objector says :—The jîva was already in the company of the Lord at the time of the death when it was said that this jîva Âtman going to the Lord Balya becomes unconscious. Why is this fact repeated here. This is done in order to show that now the Lord takes off the jîva and mounts over, in the previous mantra it was only said that the jîva goes to the Lord.

An objector says how do you translate the word Vijñânam by jîva. Vijñânam literally means consciousness. The commentator therefore quotes various śrutis in which the word Vijñân is taken to mean the jîva Âtman. Thus :—

In the Brihadâraṇyaka Upanishad III. 7. 22 occur the words Yo vijñâne tiṣṭhan, in the Kanva recension of the Antaryâmin Brâhmanam and the words Ya Âtmani tiṣṭhan occur in the Madhyandina śâkhâ of the same Brâhmaṇam, and in both these places the word Vijñân and Âtman have been taken in the sense of jîva. Therefore the word Vijñâna has been translated by us as jîva.

Moreover the venerable Bâdarâyana in the Vedânta sutra 1. 2. 20 says that it refers to jîva Âtman. That sutra is शारीरश्चभयेऽपि हि भेदेनैनमधीयते "The soul of the yogin is not the Antaryâmin, because both recensions read it as different from it. (Nor) is the embodied soul (the internal ruler); for both speak of the soul as distinct (from the Ruler within).

For both the Sâkhins Madhyandina and Kanva read the texts which speak of the individual soul as distinct from Âtman, as conveyed by the texts. "He who standing in Âtman (the soul) still separate from Âtman, whom Âtman (the soul) does not understand, for whom Âtman is (like) unto a body who directs the Âtman (soul) from within. He this Âtman the Lord is thy internal ruler, is the immortal ruler within." Bri. III. vii. 22.

Again, the Kanva text says. "He who stands in Vijñâna (the intelligent soul) is still separate from Vijñâna whom Vijñâna does not understand, for whom Vijñâna is like unto a body, etc.

This also shows that in the opinion of Badarâyana the word Vijñâna means jîva.

Similarly in the Praṣṇa Upanishad mantra IV. 11 occurs the word Vijñâna Âtman and there also it means the jîva. That mantra is as follows :—

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सौम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥

The Vijñânatma (jîva) along with all the Devas, the Prânas and the Great Elements are all firmly established in Him. He who knows that Imperishable is called the knower of the Absolute, he enters indeed into the Absolute.

Here also the word Vijñâna has been translated as jîva.

An objector says :—Cannot the word Âtman in the sentence Eṣa Âtma Niṣkramati mean jîva Âtman for there is nothing to prevent this meaning. To this the commentator answers :—

If you take the word Âtman in the above sentence Eṣa Âtman Niṣkramati to mean jîva then your interpretation will be open to the following objections :—(1.) It is said in the next mantra Śariram Nihatya, Avidyam Gamayati this Âtman throwing off this body and causing it to understand the Avidyâ, would not be applicable to the jîva. (2) Similarly in mantra four occurs the words "it creates newer and happier form." This also will not be applicable to the jîva. Because the jîva cannot of his own accord throw off his body, nor can it make itself understand Avidyâ, nor can it have the power of creating newer and happier forms. Therefore the word Âtman above-mentioned cannot refer to the jîva but to the Paramâtman. Moreover in mantra five this Âtman is called sarva maya and a jîva cannot be called sarvamaya or every thing, because this sarvamaya expressly refers to Brâhman, as the previous sentence is Sa Vâ Ayamâtmâ Brahma. So the whole passage refers to Brahmâ and not to any jîva.

MANTRA IV. 4. 3.

तद्यथा तृणजलायुका तृणस्यान्तं गत्वाऽन्यमाक्रममाक्रम्यात्मानमुपसꣳहरत्येवमेवायमात्मेदꣳ शरीरं निहत्याऽविद्यां गमयित्वाऽन्यमाक्रममाक्रम्यात्मानमुपसꣳहरति ॥ ३ ॥

तत् Tat, it is. यथा Yathâ, just as. तृणजलायुका Triṇajatâyukâ, leech. तृणस्य Triṇasya of the grass of a blade of grass. अंतं Antam, the top, the end. गत्वा Gatvâ, going. अन्यं Anyam, other. आक्रमं Âkramam, support. आक्रम्य Âkramya, getting;

holding fast. आत्मानं Âtmânam, its own self. उपसंहरति Upasamharati, contracts. एवं Evam, in that way. एव Eva, just. अयं Ayam, this. आत्मा Âtmâ, the Âtman, the Lord Puruṣottama. अविद्यां Avidyâm, Avidyâ; ignorance; nescience. गमयित्वा Gamayitvâ, making (the Jîva) know or understand. इदं Idam, this. शरीरं Śarîram, the body: the dense physical body. निहत्य Nihatya, leaving; giving up. अन्यं Anyam, other. आक्रमं Âkramam, support; the ṣûkṣma-sarîra or the subtle body of the Jîva or the Linga-deha. आक्रम्य Âkramya, getting; holding fast. आत्मानं Âtmânam, self, the gross body of the Jîva. उपसंहरति Upasamharati, contracts; draws away (from the gross body of the Jîva), abandons.

3. And as a leech, getting to the top of a blade of grass holds fast to another support and contracts itself, similarly, this Âtman (the Lord) throwing off this (dense) body and causing (the Jîva) to understand the Nescience by giving him knowledge holds fast to another support (the subtle body of the Jîva) and gives up (this gross) body.—292.

MADHVA'S COMMENTARY.

An objector says a person about to attain Mukti cannot have any body so the illustration of a leech cannot apply to a Mukta jîva, but it would be very appropriate to a non-mukta jîva. So the whole context here is about not Muktas. This objection the commentator meets by quoting an authority :—

As a leech takes hold of another blade of grass before quitting the grass on which it is moving, so the supreme person the Lord Bhagavan abandons the dense body of the jîva by taking hold of the subtle form of the jîva. By so doing the Lord Kesava resolves this dense body into the elements. He also makes the jîva understand avidyâ by giving to the jîva jñânam or wisdom.

Note.—This authority clearly shows that it is the Lord who takes out the jîva from the dense body and gives jîva knowledge by removing avidyâ.

MANTRA IV. 4. 4.

तद्यथा पेशस्कारी पेशसो मात्रामुपादायान्यन्नवतरं कल्याणतरꣳ रूपं तनुत एवमेवायमात्मेदꣳ शरीरं निहत्याऽविद्यां गमयित्वान्यन्नवतरं कल्याणतरꣳ रूपं कुरुते पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वाऽन्येषां वा भूतानाम् ॥ ४ ॥

तत् Tat, it is, thus. यथा Yathâ, just as. पेशस्कारी Peśaskârî, a goldsmith. पेशस: Peśasah, of gold. मात्रां Mâtrâm, a small portion. उपादाय Upâdâya, taking. अन्यत्

Anyat, other. नवतरं Navataram, newer. कल्याणतरं Kalyâṇataram, brighter. रूपं Rûpam, form. तनुते Tanute, gives. एवं Evam, in that way. एव Eva, just. अयं Ayam, this. आत्मा Âtma, the Âtman. इदं Idam, this. शरीरं Śarîram, the gross body. निहत्य Nihatya, leaving; giving up. अविद्यां Avidyâm, Avidyâ; ignorance. गमयित्वा Gamayitvâ, making the Jîva know as understand. अन्यत् Anyat, another. नवतरं Navataram, newer. कल्याणतरं Kalyâṇataram, brighter; purer. रूपं Rûpam, body. कुरुते Kurute, creates; assumes. पित्र्यं Pitryam, of the Fathers. वा Va, or. गांधर्वं Gândharvam, of the Gandharvas वा Vâ, or. दैवं Daivam, of the gods. वा Vâ. प्राजापत्यं Prajâpatyan, of Rudra. Here the word Prajâpati stands for Rudra. वा Vâ, or. ब्राह्मं Brâhmam, of Brahmâ. वा Vâ, or अन्येषां Anyeṣâm, other. भूतानां Bhûtânâm, of the beings.

4. And just as a goldsmith, taking a piece of gold makes something else of a newer and more lovely form, similarly this Paramâtman, throwing off this gross body, and causing the jîva to understand the Nescience, creates a newer and more lovely form either of the Pitris, or of the Gandharvas, or of the Devas, or of Rudra, or of Chaturmukha Brahmâ or of some other beings.—293.

MADHVA'S COMMENTARY.

As a goldsmith destroys the impurity of the gold by burning it in fire, and with the gold so purified he makes out of it any ornament that he wishes; so the Lord Viṣṇu burns up in the fire of his Self all the impurities of the Jîva compared to gold, in the shape of ignorance, lust and wrong karmas for the Lord is all powerful. Having thus purified the Jîva he according to his wish creates a new body for the Jîva according to the merit of this Mukta Jîva. If the Jîva belongs to the class of pitṛis he creates a pitṛi body, if it belongs to the Gandharva class he creates for him a Gandharva body. If the Jîva belongs to the deva class he creates a deva body. If it belongs to the Prajâpati class he creates for it a Prajâpati body. If it belongs to the Brahmâ class he creates for it a Brahma body. All these bodies so created have the form of eternal bliss. The Lord never creates a body for a Jîva to which that Jîva is not entitled by his merit because the Śruti says that the Jîva in Mukti is attended by Purva Prajñâ or previous knowledge or merit. So according to this merit the body of the Mukta Jîva is created.

Here arises a question what is the difference between a Mukta Brahma and the ordinary Brahma. To this the commentator answers:—

A Brahma so long as he is not Mukta is called a Brahma by courtesy only. He becomes really and truly a Brahma when he gets Mukti.

Similarly a Prajâpati is merely a title by courtesy of Rudra so long as he does not get Mukti. After Mukti he is entitled to this designation. So on with all other classes of Devas. As gold or silver so long as it is mixed with other alloys is still called a gold or silver because it has the possibility of becoming pure gold or silver by removing its dross ; or a child of a twice-born is called a twice-born even before he is invested with the sacred thread because the boy has the possibility of becoming a twice-born which a Śûdra boy has not, so Brahmâ and others are called Brahmâ, etc., even before their Mukti because they have the possibility and fitness of becoming Brahmâ, etc., in course of time.

This Mantra does not apply to the non-muktas because in the mantra occurs the word Kalyâṇatara meaning a more happy and more beautiful body. A non-mukta Jîva cannot get after death a happier and more beautiful body.

Some have taken the words Anyeṣam vâ Bhutânam of this mantra as applying to lower animals and they say that lower animals also get a new body. But that also is wrong. Those words do not refer to lower animals but to other Muktas not enumerated above, such as Mukta human beings, Mukta world rulers, etc. Those words cannot apply to beasts and birds because they cannot be said to get a Kalyâṇa body at all. Their body is not at all Kalyâṇa or auspicious or happy or beautiful.

If this mantra referred merely to death then the epithet Kalyâṇatara would be useless and convey no meaning for men do not by mere death get a more beautiful or a more happy body. Similarly the previous epithets of Śrotriya, Avrijina and Akâmahata mentioned in mantra IV. 3. 33 apply only to devas and not to animals.

An objector says but these devas Brahmâ, etc., have already a particular body of their own. Thus Brahmâ has a body having four faces, what newer body can he have after Mukti. To this the commentator answers :—

They are said to get a newer body in the sense of getting higher experiences in that body which they did not experience before Mukti. In the state of Saṃsâra. Brahmâ and others had a small quantity of Tejas or powers and a small Jîva form. But in Mukti these Brahma and others have a very large quantity of tejas given to them by Lord Bhagavân and their body also becomes very vast. This is what is meant by the phrase that the unborn Lord creates a newer body for Mukta Brahma, etc.

By the phrase Anyesâm vâ bhutânam in the mantra is meant men etc., and does not refer to Asuras, etc., for Asuras never get Mukti.

An objector says your illustration of gold is inapplicable for there are not many kinds of gold but you say that there are many kinds of bodies of Mukta belonging to different classes. To this the commentator answers :—

Gold is also of various kinds, thus dark coloured gold (Mayam) belongs to the class of men it is called human gold. The yellow coloured gold is called Gandharva gold. The gold of the colour of Indragopa a kind of red insect is called janbunada gold.

Similarly gold of the colour of burning sun is called Deva gold and its name is Anikar or brilliant gold. These are different varieties of gold which always belong to them and though they may all be burnt in fire they do not lose at all their specific qualities belonging to that particular variety. Similarly the Jîvas belong to particular species such as human beings, Gandharvas, Pitris, Devas, Prajâpatis, and Brahmâs; each successive class being higher than the other preceding it. The specific qualities of these jîvas manifest themselves in their fullness in Mukti.

Note.—Thus a human jîva in Mukti remains a human jîva but with the perfection of all human qualities, he never becomes a Gandharva jîva and so with others.

An objector says why do you take this passage or chapter to refer to Mukti. The answer is that in interpreting a passage we must see what is the commencement of it and what is the middle of it and what is in the end. So the commentator says :—

This passage opens with the statement (Mantra IV. 3. 36) Sa yatra Ayam Animanam Nieti and this refers to going to the Lord called Subtle at the time of the Mukti. In the middle of this passage occurs statement Tasya hai tasya hridayasya agram pradyetate, etc. "The Lord illumines the point of the heart. This also refers to Mukti. The passage ends with the statement Tena dhirah apiyanti Brahmavida. This also refers to Mukti. Thus construing the whole passage from its opening, middle and final statement it refers to Mukti. Similarly the statements Svargam lokam ita urdhva vimuktah tena eti brahma vit puṇya krit taijasas.

These also show that the subject matter of the whole passage is Mukti.

Even the lord Bâdarâyana in the sutra (IV. 2. 17) says that this chapter deals with Mukti. He says :—

तदोकोऽग्रज्वलनं तत्प्रकाशितद्वारोविद्यासामर्थ्यात्तच्छेष-

गत्यनुस्मृतियोगाच्च हार्दानुगृहीतः शताधिकया ॥

Then there takes place a lighting up of the point of His abode, and by the door so illumined by Him, he should depart through the hundred

and first artery, by virtue of the power of his wisdom and by the application of the memory of the path which results from such wisdom, and through the favour of the Lord in the heart.

The objector says that there are two kinds of Mukti, Saguna and Nirguna Mukti. The texts which describe enjoyments of various kinds refer to Saguna Mukti. But the real mukti is Nirguna in which there are no enjoyments. To this the commentator answers :—

There is no proof or authority for the statement that there is a kind of Mukti in which there is no enjoyment. The śrutis, smṛitis, the Itihâsas, the Purânas all describe that the Muktas enjoy various pleasurable experiences in Mukti and that there is no Mukti in which there is no enjoyment. Thus :—

(1). In the Taittiriya Upanishad (II. 1) occur the words "so śnute sarvân kâmân saha Brahmaṇâ vipaśchitâ," meaning "the Mukta enjoys all objects of desire along with the all-knowing Brahman."

(2). So also in the same Upaniṣad (III. 5) occur the words "etam ânandamayam âtmânam upasamkramya" Imân Lokân Kâmân Nîkâmân rûpyanusancharan meaning the mukta reaches this âtman consisting of bliss and enters and take possession of these worlds, and having as much food as he likes, and assuming as many forms as he likes.

(3). So also in the mantra (Ṛig Veda X. 71. II).

ऋचांत्वः पोषमास्ते पुपुष्वान् गायत्रं त्वेा गायति शक्करीषु ।

ब्रह्मात्वेा वदति जातविद्याम् यज्ञस्य मात्रां विमिमीत उत्वः ॥

One Brahmâ plies his constant task reciting verses: another Brahmâ sings the holy psalm in Śakvari measures.

One more, Brahmâ tells the lore of being, and one lays down the rules of sacrificing.

(4). So also in the mantra Chhandogya Upanishad VIII. 3. 4 occur the following words :—

परंज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाच ।

Now the elect who has received the grace of Viṣṇu completely rises from out of his (final) body, and reaches the Highest Light, and appears in his true form verily He, the Lord is the Self, thus spoke (Ramâ).

MANTRA IV. 4. 5.

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्च-
क्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमय-
स्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो

धर्ममयोधर्ममयः सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति यथाकारी यथाचारी तथा भवति साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन ॥ अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते ॥ ५ ॥

सः Saḥ, that; far away at a distance. अयं Ayam, this; very near. आत्मा Âtmâ, Paramâtman: the All-spreading. वै Vai, indeed. ब्रह्म Brahma, the full or developed in the qualities. विज्ञानमयः Vijñânamayaḥ, the supreme knowledge: whose svarupa is knowledge. Here it is also to be understood that He is also अविज्ञानमयः (Avijñânamayaḥ), one whose Buddhi is not the बुद्धितत्वात्मिका (Buddhitatvâtmikâ), *i. e.*, is not the substance of the Buddhic matter of Prakṛiti. मनोमयः Manomayaḥ, the all-mind; the sum of all the thinking minds. Also supply अमनोमयः (Amanomayaḥ), whose mind is not made of the mind or manastattva of Prakṛiti. प्राणमयः Prâṇamayaḥ, all the strength-substances. Also supply अप्राणमयः (Aprâṇamayaḥ), one whose Prâṇa is not made of the substance of the Prâṇa or the Aham-tattva of Prakriti. चक्षुर्मयः Chakṣurmayaḥ, the collection of all the presiding devas of sight; the All-seeing. Supply अचक्षुर्मयः (Achakṣurmayaḥ), the presiding god, whose eye is not like the presiding gods of ordinary sight. श्रोत्रमयः Śrotramayaḥ, the collection of all the devas of hearing; the All-hearing. Supply अश्रोत्रमयः (Aśrotramayaḥ), whose sense of hearing is not like the substance of ordinary senses of hearing. पृथिवीमयः Pṛithivîmayaḥ, the all-smelling. Smell is the *guṇa* of earth. Supply also अपृथिवीमयः (Apṛithivîmayaḥ), whose scent is not like that of the earth-substance or Pṛithivî-tattva. आपोमयः Âpomayaḥ, the All-tasting; all the waters taken together. Supply अनापोमयः (Anâpomayaḥ), the Âpa or waters in Him are not what the ordinary waters are. वायुमयः Vâyumayaḥ, the All-acting; the sum of all the Vâyus. Supply अवायुमयः (Avâyumayaḥ), whose Vâyu-substance is not what the Vâyu-substance ordinarily is. आकाशमयः Âkâśamayaḥ, all the Âkâśa substances; the All-pervading. Supply अनाकाशमयः (Anâkâśamayaḥ), in whom the Akâśa-substance is not the ordinary आकाशतत्व Âkâśatatva. तेजोमयः Tejomayaḥ; the supreme Light. अतेजोमयः Atejomayaḥ, whose light is not the light of the ordinary fire. काममयः Kâmamayaḥ, the highest in all his desires; whose desires are ever for the highest. अकाममयः Akâmamayaḥ, whose desires are not the ordinary low desires. क्रोधमयः Krodhamayaḥ, all angers taken together; whose anger is terrible. अक्रोधमयः Akrodhamayaḥ, whose anger is not merciless and painful like the anger of ordinary jîvas. धर्ममयः Dharmamayaḥ, the sum of all the qualities or dharmas, like Ânanda, etc. अधर्ममयः Adharmamayaḥ, the qualities in whom are not like the qualities of ordinary things. सर्वमयः Sarvamayaḥ, having all things of the Prakṛiti. असर्वमयः Asarvamayaḥ, everything in whom is

different from the things of Prakṛiti. तद् Tad, existing in all times. यद् Yad, existing in all space. एतद् Etad, existing in all causations. इदंमय: Idammayaḥ, Supreme Ruler (maya) of all that exists in idam or the present time. अदोमय: Adomayaḥ, the Supreme Ruler of all that exists in adas (in the past and the future). इति Iti, therefore; since the Paramâtman is of such a nature. यथा Yathâ, as. कारी Kârî, making the jîva do as likes Him best. यथा Yathâ, as. चारी Chârî, making the jîva behave as He likes it. तथा Tathâ, so; such. भवति Bhavati, becomes (the jîva). साधुकारी Sâdhukârî, should He make the jîva work good. साधु: Sâdhuḥ, good. भवति Bhavati, (the jîva) becomes. पापकारी Pâpakârî, should He make the jîva do what is bad. पाप: Pâpaḥ, bad; sinful. भवति Bhavati, becomes. पुण्येन Puṇyena, holy. कर्मणा Karmaṇâ, by the acts. पुण्य: Puṇyaḥ, pure; holy. भवति Bhavati (the jîva) becomes. पाप: Pâpaḥ, sinful. पापेन Pâpena, by the sinful (deeds). अथो Atho, hence. खलु Khalu, truly. अयं Ayam, this. पुरुष: Puruṣaḥ, the jîva. काममय: Kâmamayaḥ, subject to the will of the Lord. एव Eva, no doubt. इति Iti. आहु: Âhuḥ, they say. स: Saḥ, He; the Paramâtman. यथाकाम: Yathâkâmaḥ, of whatever desire. भवति Bhavati, is. तत्क्रतु: Tatkratuḥ, desirous of carrying that out: inclination. भवति Bhavati (the jîva) becomes. यत्क्रतु: Yatkratuḥ, desirous of carrying whatever out. भवति Bhavati, the jîva becomes. तत् Tat, that. कर्म Karma, work; deed. कुरुते Kurute, performs. यत् Yat, whatever. कर्म Karma, work; deed. कुरुते Kurute, performs. तत् Tat, that; according to that. अभिसंपद्यते Abhisampadyate, gets as a result; reaps.

5. That far away, though verily so near, that All-pervading and Ever-full Lord, is essentially and supremely All-knowing, All-thinking, All-exerting, All-hearing, All-smelling, All-tasting, All-acting, and All-pervading. (He is essentially and supremely) the highest Light, (but) not (material) light, the highest Desire, (but) not (worldly) desire, the Great-anger, (but) not (like mortal) anger, and the highest Quality, (but) not (worldly) quality. He is supremely All (because the cause of all). He exists in all time (tad), pervades all space in and out (yad), and is ever changeless through all causes of change (etad). He is the Supreme Ruler of all which exists in the present (idammaya). He is even the Supreme Ruler of all which existed in the past or will come into existence in the future (adoyamaya).

A jîva acts as the Lord makes him act, a jîva behaves as He makes him behave. Whom He causes to do good

deeds, he becomes good. Whom He causes to do evil deeds, he becomes a sinner.

Wherefore, they say:—This jîva is verily under the Will (of the Lord). Whatever desire the Lord has, so becomes the innate inclination (kratu) of the jîva, and as is his inclination, so is his deed, and as is his deed, so is his fruit.—294.

MADHVA'S COMMENTARY.

[In this Mantra occur the words Vijñâna-maya, Mano-Maya, etc. What is the force of the affix "maya" in these words. Maya generally means 'made of or consisting of,' but here it has a different force. The author explains it thus:—]

The affix maya has the force of denoting abundance, as well as the essential form of a thing. It has not the force of Vikâra or modification here.

[In this Mantra occur the words—"Sa vâ Ayam Atmâ Brahma, etc." These words have been explained by others as applying to the jîva, but they apply to the Lord. The author shows it next:—]

The word Âtman here does not refer to jîva-âtman, but to the Supreme Self. The word Âtman comes from the root Tan, with the prefix Â, meaning Âtata or spread everywhere. He who spreads throughout the universe is called Âtman, therefore it applies to the Supreme Self. He has been called the Brahman, because He is full in all the qualities. He is called Sah, because He is far away. He is called Ayam, because He is very near to us. He is called Vijñâna-maya, because He is full of all knowledge, and his essential form is perfect knowledge. He is called Mano-maya, because His essential form is that of the Feeler of everything. He is called Prâṇa-maya, because His essential form is perfection of all power. He is called Chakṣur-maya, because His essential form is that of the seer of every thing. He is called Śrotra-maya, because His essential form is that of the hearer of everything. He is called Prithivî-maya, because He supports everything like the earth, and because all sweet scents are in Him. He is called Apo-maya, because He gives satisfaction and refreshment to all, as water satisfies the thirst of every one and refreshes all. He is called Vâyu-maya, because He has the form of being the agent of every act. He is called Âkâśa-maya, because He gives room or space to every one. He is called Tejo-maya, because His essential form is extreme luminosity. He is called Kâma-maya, because He has the highest desire

of all, inasmuch as, He desires to create, sustain, etc., this universe. He is called Krodha-maya, because His wrath is terrible against all evil-doers. The Lord is called Dharma-maya, because His form is that of bliss and joy. That is His Dharma or quality. He is also called by the negative attributes "Atejo-maya," "Akâma-maya," "Akrodha-maya," and "Adharma-maya," in the sense that His form is not of Prâkṛitic matter; and, therefore, the qualities of material light, material desire, human anger, and material qualities or dharmas, do not exist in Him. The scent of Hari is not worldly odour, nor His satisfaction or refreshment is from physical water, nor is His light from this physical fire, nor is His strength from the Deva called Vâyu, nor is his hearing dependant on physical ear, nor is this physical Âkâsa and Manas, His Âkâsa or His manas. Nor is His Buddhi composed of the physical matter of the Buddhi Tattva, nor is His Ego made of the Aham-Tattva of the Prâkṛitic matter, nor is His Chitta made out of the matter of the Mahattattva belonging to Prakṛiti, because all these various attributes of Prakṛiti are merely reflections of the qualities of the Lord. Therefore, Viṣṇu is called Sarva-maya, because He is the Primeval cause of everything. And, similarly, He is Asarva-maya, because He is not identical with anything. All the attributes (Guṇas) of the Lord are of Chit (intelligence) and Ânanda (bliss) in their essence, and which are the sources of all the Guṇas that exist anywhere else. Therefore, the qualities of the Lord are said to be quite different from any qualities of worldly matter.

[How can the Krodha (wrath) of the Lord be said to be unworldly? To this, the author replies :—]

The anger of the Lord has ever the essential quality of forgiveness in it, as well as of bliss and intelligence. [His anger is not blind, unintelligent, and merciless, but it is always accompanied with forgiveness and based upon dispassionate and calm reason, and meant to give ultimate joy to the person against whom His anger is directed.] How can then the anger of the Lord Viṣṇu be compared with the anger of ordinary jîvas? Thus all his attributes are totally distinct and different from the qualities of ordinary jîvas.

[An objector says:—All this may be quite true, but as regards the phrase Savâ Ayam Âtmâ, etc., all this is beside the mark. The whole passage refers to an ordinary jîva, and not to Lord Viṣṇu. To this, the Commentator says :—]

The released soul (Mukta) reaches the Lord Hari and gets the quantity of bliss, according to the nature of his Pûrva-Prajña or previous works.

[What is this Pûrva-Prajña? To this, the Commentator answers :—]

When a man gets Mukti, he gets the Lord Viṣṇu, whose form and nature have just been described, and he gets Him, according as his previous Prajñâ (**प्रज्ञा**) permits. By the word Pûrva-Prajñâ (**पूर्वप्रज्ञा**) is to be understood the Prajñâ or knowledge regarding Viṣṇu, that a jîva has in him from beginningless time. Thus the Pûrva-Prajña of Brahmâ and others differs from each other, according to the class to which the jîva belongs.

All this is from the Mahâmimânsâ.

The Lord has been called in this mantra (**इदंमय**) idammaya, because everything in the world which exists in the *present* time is under His control. He has also been called **अदोमय** (Adomaya), in the text, because everything that came to exist in the *past* and what will come to exist in *future*, both were and will be under the control of the Lord.

The affix "Maya" has the force of denoting superiority (pradhâna) as well as the essential nature, form or (svarûpa) of the thing denoted by that word, to which this affix is added. Therefore, Idam-maya and Ado-maya with the force of svarûpa mean—He whose form, though consisting of this (or the present time), has yet the form of *that* (namely, the past and the future time also). Such is the nature of the Lord Hari, because He is beginningless, endless and ever-existing. Therefore, He is *beyond* time as well as *in* all time.

These words Idam-maya and Ado-maya, with the force of Pradhâna or superiority, mean "He who is *superior* to *this* and to *that*, namely who is superior to *all*, because He is All-powerful, from beginningless and endless time."

[The words Tad, Yad, and Etad, though meaning ordinarily that, what, and this, do not mean so in this passage.]

The Lord Viṣṇu is called "Tad," because He is at the present time, just as He was in the past. Similarly, He is called "Yad," because He is in the inside, exactly He is in the outside. The epithet (Etad) has been applied to the Lord of the world, Vâsudeva, in order to show that He will ever be afterwards, as He is now.

[The Commentator now explains the words Yathâ Kâri, Yathâ Châri, Tathâ Bhavati, etc :—]

A being becomes what the Puruṣottama makes of him; he will be good and honest if the Lord makes him so; and sinner will be he, should the Lord be pleased to make him a sinner. If it please the Lord to make a man holy and pious, the man becomes holy and pious. A sinner and

unholy becomes he, if the Lord bids him be so. The wise say that all the beings are always under the direct will of the Lord.

The desires of a being have their origin in the desires of the Lord Viṣṇu; so the beings act in obedience to the desires of the Lord Viṣṇu. The निष्ठा (niṣṭhâ means faith or inclination and innate mental bent of a jîva) follows His desires, and so his acts follow His Niṣṭhâ (निष्ठा), and the fruit that a man reaps is the outcome of his acts. The Lord's will being at the bottom of them all, the Lord has been called काममय (Kâmamaya). Such is the relation between the Lord and the jîva, and there is no exception to it.

(Under the circumstances, since a jîva has no independent will of his own) one may be led to think that there is unity between the Lord and the jîva; one may ask where then does lie the difference between the Lord and the jîva? In answer, it may be said, that the doctrine of unity between the Lord and the jîva has been refuted by the Bhagavân Vyâsa in the sûtra सुषुप्त्युत्क्रान्त्योर्भेदेन (Vedânta I. 3. 42).

"The text designates the Supreme Self as different from the jîva, whether it be in the state of deep sleep or at the time of departure."

Moreover, the doctrine of unity is quite incompatible with the śruti Prâjñenâtmanâ anvâruḍhaḥ, Prâjñenâtmanâ samparisvaktaḥ, etc.—"Mounted by the All-knowing Self," "embraced by the All-knowing Self" (Br. Up. IV. 3. 35 and 21.)

The opponent says: "The jîva and the Lord are really one, but, for conventional purposes, they are considered as different. The difference is, therefore, vyavahârika only. To this, the author replies:—

There is no proof of the existence of such a thing as Vyavahârika-Bheda or conventional difference. There is no authority to that effect.

[This difference, if not conventional, might be Prâtibhâsika or illusive or erroneous, says the opponent. To this, we reply:—]

If the difference between the jîva and the Îśvara was based upon error or illusion only, then the above texts of śrutis would become useless and meaningless. The text of śrutis are admittedly free from all error and faults, and so it would not be proper to say that a doctrine established by śruti might be based upon illusion or error. To say so would be like the ravings of a mad man, for it would lead to the conclusion that the entire Vedas are unauthoritative.

[An objector says:—Why the Śruti should become unauthoritative merely because the doctrine of bheda is said to be erroneous? So far as that particular doctrine is concerned, the teaching may be erroneous,

but other portions of the Śruti would remain authoritative all the same. Yajñadatta, on account of his obliquity of vision, may say that there are two moons, and that statement of his may be erroneous, but that does not mean that all his statements are erroneous, and that they are asiddha or wrong. To this, the author replies :—]

Because it is not possible that any statement of Śruti may be erroneous, because admittedly Śruti is faultless and all its statements are true.

[An objector says, " What is the harm, if we say that the statement of śruti regarding bheda is erroneous, but all the other statements of śruti are correct ? If that be so, then those statements of śruti which you say prove abheda, may also be erroneous. What prevents them from being so, where there is no unvarying criterion of truth ? If you still persist in saying that it may be so, then the author answers :—]

Then the result would be that, like the ravings of a mad man, the entire Vedas would become unauthoritative.

(If a particular statement of a person be erroneous, why should all his statements be rejected ? That particular statement may have some cause, like defect in the eye-sight, to make it erroneous. To this, it is replied :—Where there is no other means of judging the truth of a person, but his own statement, and when one particular statement of that person is found to be erroneous, we must say that that person is unauthoritative. So the author says :—)

If a person poses as an expert, and is found to be in error in his own subject, that person becomes unauthoritative in every part of his subject, for unauthoritativeness does not mean anything else than this. A layman cannot judge that other statements of his may be true, when a particular statement of his is found to be erroneous.

(An opponent says, the unity between jîva and Îśvara is ineffable, and cannot be described by words. This Abheda is Anirvachanîya or indescribable. To this, we reply :—)

According to this opinion of the indescribableness of Abheda, any mad man may assert any foolish proposition, and say, " This statement is correct, but there is no proof for it, because it is transcendental and Anirvachanîya." What is then the difference between the ravings of a mad man and the sayings of those who cannot adduce any scriptural authority for their statements and who try to hide their ignorance under the cover of Anirvachaniya.

(The other side may say, the ravings of the mad man are unauthoritative, because they assert propositions which are erroneous, but it does not

follow from this illustration that śrutis teach Bheda or difference as the final truth. May it not be that the śrutis teach Bheda as a conventional (Vyavahârika) truth, and not as a Pâramârthika or the highest truth. To this, we reply, that it is not so, for there is no proof that the Bheda is conventional only, and that the śrutis teach only the conventional truth.

If it be admitted that the difference between the jîva and Îśvara is erroneous, then this error itself may be based upon further error, and so no truth can be arrived at. On the other hand, there are authorities to establish Bheda :—)

अ॒यं स॒हस्र॒मृषि॑भि॒: सह॑स्कृतः समु॒द्रइ॑व पप्रथे ।
स॒त्यः सो अ॑स्य महि॒मा गृ॑णे॒शवो॑ य॒ज्ञेषु॑ विप्र॒राज्ये॑ ॥

(Rig. Veda VIII. 3. 4.)

"He, with his might enhanced by Riṣis thousandfold, hath like an ocean spread himself.

"His majesty is praised as *true* at solemn rites, his power where holy singers rule."

This shows that the attributes of the Lord are true, and not imaginary. So also the text Taete Satyah Kamah, etc., (Chh. Up. VIII. 3. 1) "All these desires are *true*." This also shows that the desires of the Lord are true.

Similarly, the following mantra (Rig Veda IV. 17. 5.) shows that all the jîvas live and have their being in the Lord, and that these jîvas have a real and true existence, and that they are not untrue.

यए॒क इ॑च्च्या॒वय॑ति॒ प्र भूमा॒ राजा॑ कृष्टी॒नां पु॑रुहू॒त इन्द्र॑: ।
स॒त्यमे॑नमनु॒ विश्वे॑ मदन्ति रा॒तिं दे॒वस्य॑ गृण॒तो म॒घोन॑: ॥

"He who alone o'erthrows the world of creatures, Indra, the peoples' King, invokes of many;"

"Of a truth, all rejoice in him, extolling the boons which Maghvan the God hath sent them."

The word "truth" as well as the whole of this mantra shows that the life of all jîvas depends upon the Lord, and that all the activity, rejoicing, &c., of this life is satya. How can then the difference between jîva and Îśvara be false and illusive?

Moreover, the difference (Bheda) between jîva and Îśvara is not unreal, because it is true, by the fact of the imperative assertion of consciousness which says, "It is"; and, moreover, because the functions and activities of the world, as well as the possibility of exertion for getting Mukti, depend upon the reality of this difference. It must not be said that

the only reason for believing in this difference is the proof given by one's consciousness and perception, and based upon belief only. It is possible that one's belief may be erroneous, as a person may take a mother-of-pearl for silver; but this false belief of his is liable to be corrected by true perception, when he knows that it is not silver, but a shell. In the case of the world and the jîva however, there is no such false perception. Every one sees this difference, and it cannot be said that all are in error. One man or two may be in error, and they may see silver where there is no silver, but others see the shell and do not mistake it for silver. But no one has ever seen that the jîva and Îśvara are one. In the śrutis the attributes of the Supreme Self, such as omniscience and omnipotence, etc., are described as peculiarly belonging to Him. Everyone directly sees that the jîva is neither all-knowing nor present everywhere, like the God. In fact, everyone is conscious of bheda, and says, "I am separate from God;" for this is the response of consciousness of everyone. In fact, a jîva is ignorant, while the Lord is All-knowing; a jîva has small power, while the Lord is All-powerful, etc.

[An objector says: "Admitted that the response of every consciousness declares a difference, and admitted also that the possibility of all activities depends upon this difference, yet it would not prove that the difference is real and not false." To this, the author answers:—]

No one has ever perceived that there is any exception, anywhere, to this universal consciousness of difference, and to the impossibility of carrying on any activity not based upon such difference. Therefore, the non-reality of difference being itself non-existent, it follows that the response of all consciousness of all the jîvas regarding the reality of this difference is a true response, and the difference is true, and not merely subjective.

[An objector may say: "But a false perception may also give rise to activity; and, though the world is really false, yet it can give rise to all kinds of activities. Just as a man, who mistakes a rope for a snake, has all the activities which a real snake will produce, such as fear, trembling, etc., or such as perceiving some object in dream, while as a matter of fact the dream is false. We see that the false perception of the snake in the rope and of the dream-object is removed by the true perception. Therefore your argument that the jîva and Îśvara are different, because all activities depend upon such difference, falls to the ground."]

[To this, it may be answered that the activities seen in the case of mistaking a rope for snake, do not depend upon mistake or falsehood, but

upon one's knowledge, and it is this knowledge which is real (though the object giving rise to this knowledge is false), which gives rise to the activities of fear, trembling, etc. This knowledge is never sublated. Nor is an object seen in dream false, for we have already shown that these dream-objects are created by the Lord for the dreamer, and therefore they are true, so far as the dreamer is concerned. This also proves that the difference between jîva and Îśvara is not false. Therefore, the author says :—

The difference is not false, because we see that even after Mukti, the jîva is still dependant upon the Lord, as is taught in the present Upaniṣad in mantra (1. 5. 9., page 94) "He, who worships the Supreme Self alone as the Refuge has (the fruits of) his works never exhausted. Whatever he desires, that even he gets from That Self (Hari)."

[An objector says : "In this mantra, there is no word showing that it applies to Mukti. It may apply to a jîva bound in Samsâra, and a jîva so bound is certainly dependant upon God. But after Mukti, he is not so dependent, because he becomes God." To this, the author replies :—]

This Mantra says that his Karma, or fruits of work are never exhausted. This refers to Mukti, for in the Sasmâra condition, all Karmas are exhausted, after some time or other. It is only in Mukti that Karmas become exhaustless.

[An objector says : "Even in this samsâra, the Karmas may be said to be exhaustless in a limited sense, namely, that their effects are endless. One act leads to another act, and so the chain of causation is endless." To this, the author replies :—]

(You take the word "exhaustless" in a secondary sense ; for you admit that this chain of causation comes to an end with Mukti. So the Karmas in this world are not really exhaustless.) It is not proper to take the secondary meaning of a word by rejecting its primary meaning, when that meaning is possible. Therefore, the difference between the jîva and Îśvara is a real difference, and not imaginary.

[An objector says: "In the next part of this Mantra, the Lord is described as Yathâkâri, Yathâchâri, and it means that the Lord does whatever He likes, and He conducts himself as he likes. Is the Lord then a wilful being? How do you explain it? To this, the Commentator answers :—]

The word Yathâkari means that, what the Lord causes a jîva to do, the jîva does that; and the word Yathachâri means that, whatever the Lord wishes the jîva to act upon in that manner the jîva behaves.

Note.—There is a difference between the Karma and Âchâra. Karma means ceremonial rites in general, while Âchâra means that portion of Karma rites which leads to purification or purificatory rites.

[The Commentator next explains the sentence:—Sayathâ kâmo bhavati tat kratur bhavati :—]

Whatever desire the Lord has, that very desire the Mukta jîva also has. In other words, the desires of a Mukta Jîva are co-ordinate to or in harmony with the desire of the Lord.

The word Kratu means determination or the volition in the mind of the jîva, such as, "I shall do such and such things." Such a volition arises in the heart of the jîva, because of the will of the Lord. The following śruti states also to this effect कामेन मे काम आगात् (Kâmena me kâma âgât) Taittirîya Âraṇyaka III. 15. 2. "Through (His) desire there came to me my desires."

MANTRA IV. 4. 6.

तदेष श्लोको भवति ॥ तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ॥ प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ॥ तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति नुकामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

तत् Tat, to that effect. एषः Eṣaḥ, this; the following. श्लोकः Ślokaḥ, the verse. भवति Bhavati, there is. अस्य Asya, his; of the jîva. लिंगं Lingam, the subtle body: the passional nature, the heart. मनः Manaḥ, mind. यत्र Yatra, where; in any object of desire. निषक्तं Niṣaktam, greatly attached, firmly fixed. सक्तः Saktaḥ, attached (jîva). The worldly soul, not free from attachment. तत् Tat, it; the object of desire. एव Eva, certainly. कर्मणा Karmaṇâ, deeds; activities. सह Saha, together with. एति Eti, gets: goes. अयं Ayam, this; the jîva. इह Iha, here; in this world. यत् Yat, anything. किंच Kiñcha, whatever: all. करोति Karoti, performs. तस्य Tasya, that. कर्मणः Karmaṇaḥ, of the deeds. अंतं Antam, end; fruit, exhaustion. प्राप्य Prâpya, having got. तस्मात् Tasmât, that. लोकात् Lokât, from the world; the world acquired by the deeds. पुनः Punaḥ, again. अस्मै Asmai, this. लोकाय Lokâya, to the world. कर्मणे Karmaṇe, in order to work. एति Eti, comes. इति Iti, so far. नु Nu, to be sure. कामयमानः Kâmayamânaḥ, the desirous. अथ Atha, now. अकामयमानः Akâmayamânaḥ, one who desires nothing. यः Yaḥ, who ever. अकामः Akâmaḥ, desirous of attaining the Lord Viṣṇu. अ A, Viṣṇu and कामः Kâmaḥ, desirous of. निष्कामः Niṣkâmaḥ, Having no desire for unworthy things. आप्तकामः Âptakâmaḥ, one who has obtained the object of his desire, आत्मकामः Âtamakâmaḥ, one whose desires are for the

Âtman. तस्य Tasya, his; of such a Mukta jîva. प्राणा: Prâṇâḥ, the Prâṇas. न Na, not. उत्क्रामंति Utkrâmanti, go out. ब्रह्म Brahma, the Jîva: literally the great. एव Eva, only, and nothing else. सन् San, remaining. ब्रह्म Brahma, Supremely Great, the Paramâtman. अपि Api, also. एति Eti, gets; goes, attains.

6. On this there is the following verse: "The (world) attached (jîva) certainly goes, along with all his activities, to that on which his heart and mind are firmly fixed. Having got there, on the exhaustion of whatsoever acts he had performed here on earth, he comes back again from that other world, to this world, in order to perform fresh acts.

So much for the non-Mukta jîva who is attached to (worldly) desires. Now, about the Mukta jîva. He does not desire anything (contrary to the will of the Lord), he desires the Lord Viṣṇu only, and has no unworthy desires. He has obtained all his desires, and his sole desire is the Atman. His Prâṇas (vital spirits) do not go out again (for he has become an immortal), and always remaining great (Brahman), he enters the *Great* (Brahman) (at the time of Pralaya).—295.

MADHVA'S COMMENTARY.

[In this Mantra the author shows that the words Akâmayamâna, etc., do not apply to the non-Muktas and that there is no repetition in it].

A Mukta being is said to be निष्काम (niṣkâma), because in that state of Mukti he gets rid of the low and mean desires; he is अकाम (Akâma) because the whole tendency of his mind is directed towards the Lord A (अ) or Viṣṇu. The Mukta is called, similarly, Akâmayamâna, because, even those desires which may not be unworthy, are rejected by him, if ever such desire arise in his mind, when such desires are against the will of God. In fact, he has never any desire which is not in accordance with the desires of God.

He is called (Âptakâma), because, the Mukta jîva attains all the objects that he desires.

He is called Âtma-kâma, because the only object of his desire is the Lord, whose form consists of all-intelligence and all-bliss. And he is so called, because he gets a body consisting of Chit (intelligence) and Ânanda (bliss), by the force of his desire.

[In a previous Mantra it has been said that after the jîva goes out, the Prâṇas follow him. Now, it is said that the Prâṇas of a Mukta jîva never go out. How do you reconcile these two statements? To this, the author replies :—]

The Prâṇas of the Mukta never go out *again*, after his attaining Mukti; in other words, a Mukta never dies again.

[The phrase Brahmaiva San, Brahmapyeti has been explained by others as meaning that "being Brahman, he goes to Brahman." This is wrong. The jîva never becomes Brahman. The first Brahman in this phrase means jîva, and the second Brahman means the All-full Lord. So the author explains this phrase :—]

The word Brahman is applied to jîva also, because the attributes are infinitely more vast (Brihat) than the qualities of inert matter. (The word Brahman literally means vast, great, full).

[The author next explains the phrase Brahmapyeti. The question arises: the Mukta had already obtained Brahman, as mentioned before, by the very fact that he was Akâmayamâna. Why does then the śruti again says that he obtains Brahman. Is it not a repetition? To this, the author answers :—]

The Mukta jîva obtains the Supreme Brahman in every Pralaya, and he never comes out of the Brahman, so long as the Pralaya lasts. During other times than Pralaya, namely, during the period of Sriṣṭi activity, the Mukta, of his own free will, enters into the Lord Viṣṇu, and comes out of his form, whenever he likes. [Thus there is a difference between the two statements regarding the entering into Brahman. During ordinary entrance into Brahman after death, the Mukta jîva can go out of Him at will, and enter into Him again at will. But in every Pralaya (to which the present passage refers), the Mukta does not go out of Brahman during that period.]

[The next question arises,—in times other than Pralaya, when the Mukta, of his own will, enters into and comes out of Brahman, is he subject to pain and sorrow when he is away from Brahman? To this, the author answers :—]

The Mukta is never subject to pain and sorrow, but he goes out and enters into Brahman, ever enjoying all sorts of pleasure, under the control of the Supreme Atman (Âtmavân, meaning controlled by the Atman).

[Having explained the words Akâmayamâna, etc., as applying to the Muktas, the author now shows that they do not apply to non-Muktas :—]

A non-Mukta can never be said to be an Âptakâma, because his

desires are liable to be frustrated. He is never an Âptakâma in the primary sense of the word.

[An objector says, the word Brahman applies to the Supreme Lord generally. Why have you explained it as meaning jîva in the sentence Brahmaiva San ? To this, the author answers :—]

The next sentence Brahmapyeti shows that the first Brahman must mean jîva. The sentence (Brahmapyeti) " gets to the Brahman" indicates that the word Brahman, that precedes this sentence, must mean the jîva (and not the Paramâtman). (For a person, who is himself a Brahman, cannot be said to go to Brahman or go to himself).

[An objector says : going to Brahman would not be inappropriate, even if the first Brahman be taken in the sense of the Supreme Lord. " Going to Brahman " would mean recognising himself as Brahman. Brahman through his own Avidyâ becomes a jîva, and through his own Vidyâ he becomes Mukta. Therefore, in his condition as a jîva, he did not know himself as Brahman, but when his nescience is destroyed, he knows his Brahmanhood, which never had left him and which he always had. It is in this sense that the śruti says that " he goes to or obtains Brahman." As a son of king, brought up in the house of a hunter and ignorant of his parentage, thinks that he is a hunter's son, and does not know that he is a prince, the son of a king : but when he is told by some reliable person that he is not the son of a hunter, but of a king, then it is said that he has obtained princedom, though he was a prince always. Or, to take another illustration, a man had a necklace of pearls round his throat, but forgetting it, he searched for it everywhere; but when he is told by a person (your ornament is round your throat) he at once sees it and says I have obtained my necklace," so the word " obtained" is used in this sentence " being Brahman, he obtains Brahman." To this, the author replies :—]

If the sentence meant the destruction of nescience and the recognition merely of the fact that he is Brahman, then the wording ought to have been " Svasya Brahmatam vijânâti," and not " Brahmapyeti." For no one ever uses the word Apyeti " obtains", in the sense of Vijânâti " knows." A person who recognises himself as Brahman, does not say, " I have obtained Brahman, or gone to Brahman." If the son of a king, who from his childhood knew not that he was a king's son, comes to know that he is the son of a king, we say " Râjputratvenâtmânam vyajânât," " knows himself to be the son of a king," but we never say, " Râjputram-Apyeti" " he obtains [the position of] a king's son." Again, those philosophers may say that before getting Mukti, the jîva forgot his Brahman

nature; and the moment he gets Mukti, the remembrance of his Brahman nature prevails and makes him recognise himself as the Brahman. To them, we reply. But this cannot be. Suppose a man forgot the jewel of his necklace, and after a long time he finds the jewel and comes to know it as his, which he had forgotten, what do we say then? We never say that he has got it "prâptaḥ"; but we say he recognises it "Vijñâtaḥ." These considerations also lead us to this conclusion, that, of the two words, Brahman (ब्रह्म) in the text, the preceding one cannot but mean the jîva.

MANTRA IV. 4. 7.

तदेष श्लोको भवति ॥ यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः॥ अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ॥ यद्यथाऽहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीतैवमेवेदꣳ शरीरꣳ शेतेऽथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥ ७ ॥

तत् Tat, to that effect. एषः Eṣah, this; the following. श्लोकः Ślokah, the verse. भवति Bhavati, is. अस्य Asya, his; of the jîva. ये Ye, those. हृदि Hṛidi, in the heart. श्रिताः Sritâḥ, present; dwelling. कामाः Kâmâh, desires. सर्वे Sarve, all. यदा Yadâ, when. प्रमुच्यंते Pramuchyante, leave; quit. Supply तदा मुक्तोभवति (Tadâ Muktobhavati). Then he becomes Mukta or liberated. अथ Atha, then; after the jîva has got Mukti. मर्त्यः Martyah, the mortal being. अमृतः Amṛitaḥ, deathless; immortal. भवति Bhavati, becomes. अत्र Atra, in this condition; in Mukti. ब्रह्म Brahma, the Brahman. समश्नुते Samaśnute, enjoys. इति Iti. तत् Tat, it is; thus. यथा Yathâ, just as. अहिनिर्ल्वयनी Ahinirlvalayanî, the slough of a serpent. वल्मीके Valmîke, on an ant-hill. प्रत्यस्ता Pratyastâ, abandoned; thrown away. मृता Mṛitâ, dead. शयीता Śayîtâ, is lain; lies. एवम् Evam, in that way. एव Eva, just. इदं Idam, this. शरीरं Śarîram, body; the gross body, when abandoned by the jîva. शेते Śete, lies. अथ Atha, then; when the gross body has been abandoned. अयं Ayam, He; the jîva. अशरीरः Aśarîraḥ, incorporeal; that has no gross body. Supply भवति Bhavati, becomes. प्राणः Prâṇah, Prâṇa The Great Life. ब्रह्म Brahma, the Paramâtman. एव Eva, to be sure. अमृतः Amṛitah, deathless; immortal. तेजः Tejah, All-light Śri. एव Eva, as well. सः Sah, thus instructed. अहं aham, I. भगवते Bhagavate, to thee, Sir. सहस्रं Sahasram, a thousand (bulls and elephants). ददामि Dadâmi, give. इति Iti, thus. वैदेहः Vaidehaḥ, The king of the Videhas. जनकः Janakaḥ, Janaka. उवाच Uvâcha, said. ह Ha, formerly.

7. And to that effect is the following verse:—when all those desires which have their abode in his heart are

destroyed (then he becomes Released), and then (after Release), this (once) mortal (Jîva) becomes Immortal (for he never dies again). In that state, he enjoys Brahman completely, at his pleasure.

And as the slough of a serpent lies on an ant-hill, dead and abandoned, just so this body (lies abandoned) and the jîva becomes bodiless (and hence Immortal). Immortal is even the Great Life, Brahman (Viṣṇu), and Immortal also is the Great Light (Śri)," (thus taught Yâjñavalkya.)

Janaka, the King of Videhas, said :—" I give you, Sir, a thousand (bulls and elephants)."—296.

MADHVA'S COMMENTARY.

(The author now explains the words " Atha martyo mṛita bhavati," " then the mortal becomes immortal.")

Here the word Atha means after the attainment of Mukti ; for, when Mukti has been once obtained, there is no more death to that jiva.

(The word सम in sam aśnute means :—A Muktajîva enters, *of his own free will*, into the Supreme Brahman, and, *of his own will*, he comes out of Him. And thus he enjoys Brahman (Brahmaśamaśnute). This enjoying of Brahman consists in the acts of seeing, etc., of the Lord.

NOTE.—The force of the word Sam in Samaśnute is to indicate that the Mukta, *of his own accord*, enters into the Brahman, and goes out of it.

The clause Hṛidiśritâ qualifies the word Kâma, and that sentence means that all those desires only, *which dwell in the heart*, become destroyed and undone, and not *all* desires. (Only those desires which have their seat in the heart cease to exist in the state of Mukti,) but other desires which have their seat in the essence (Svarûpa) of the jîva, do not cease ; for the Muktas certainly have these desires. (The heart-seated desires only vanish), because the heart or the organ, called Antaḥkaraṇa, disappears in Mukti and no longer exists ; and, consequently, the desires which have their origin in the heart also disappear with it. This applies certainly to the Muktas only, and not the non-Muktas. Because of a non-Mukta, the desires never vanish in their entirety.

(If you say that of non-Muktas also all desires vanish in the condition of Suṣupti, &c., then we answer :—)

In suṣupti, and swoon and conditions akin to it, the desires do not

vanish entirely, they are merely non-manifest and are latent only. Because after coming out of deep sleep, etc., these desires manifest themselves, as they were lying hidden in the Vâsanâs or latent impressions of the jîva. So with the rise of the Vâsanâs, the desires come up again.

NOTE.—So those desires that have their origin in the heart, disappear in the Mukta condition; but other desires, called (svarûpa bhûtah) remain, for they have not their origin in the heart. It must be borne in mind that the desires that have their origin in the heart do never leave a being, unless he gets Mukti. True, we have no desires whilst we have sound sleep, but it is only because they are overpowered by Tamas or ignorance. In deep slumber, the desires have never been up-rooted, because there is Vâsanâ at the bottom.

It has been said in the Brahmatarka: "The desires of a being are sure to have their seat in the heart, until he gets Mukti; for, when the Jîva gets Mukti, his heart disappears; and the heart disappearing, where would the desires find their seat?).

"In the Svarûpabhûta Chitta, all desires of the jîva are essentially blissful, as they belong to the very nature of the jîva." The desires that are essentially painful (as of immates of hell), or have their origin in Prakriti, do not find any scope in the Mukta Puruṣas (for they have no Prâkṛitic matter in the constitution of their Âtmic bodies or svarûpa-deha)".

NOTE.—The Muktas have no antaḥ-karaṇa or a mental body. They have got only the svarûpa body. So also those who are condemned to everlasting hell, who have gone into darkness, have also no mental body; they have also got Svarûpa deha only. But their svarupa-dehas, unlike those of the muktas, have the very essence of pain in them. They are everpainful. So a Svarûpa-deha or a spiritual body need not necessarily mean a blissful body. The spiritual bodies of demons in hell, are bodies of torture.

[Then occurs the following passage:—Atha Ayam Aśarîro Amritaḥ Prâṇo Brahmaiva Teja eva. Others have taken it as forming one sentence, and they translate it:—"but that disembodied immortal spirit (prâṇa, life) is Brahman only, is only light,." They apply this to Jîvan Mukta. But, according to Madhva, this passage contains three sentences and applies to three beings; the first portion Atha Ayam Aśarîraḥ applies to the jîva, who has become Mukta. The second portion Amṛitaḥ Prâṇo Brahmaiva applies to the Supreme Brahman, and the third portion, Tejaḥ eva, applies to the Goddess Śrî. The Commentator, therefore, explains it thus:]

Ayam this jîva, Atha, then after Mukti and not before, Aśarîraḥ, becomes bodiless.

[Then, in order to show the difference between the jîva and Îśvara, the śruti goes on to say:] Amṛitaḥ Prâṇo Brahmaiva—The Immortal Prâṇa is none but Brahman. The word Amṛita means here, he who was never subject to death, who had never died, and never will die. The word Prâṇa here is also the name of Parama-Brahman, and does not denote the chief Vâyu.

[Then comes the question, how do you say that Prâṇa is the name of Brahman. To this, the Commentator answers by quoting from this very Upaniṣad (III 9.9).] The question is asked there, who is the one God, and the reply given to this is, Prâṇa, and the śruti goes on to say he is Brahman, he is called Tyad.

The next sentence, Teja eva, means the Goddess Śrî or Light or Tejas, who is also eternally immortal like the Supreme Brahman. The force of the word 'eva' here is to indicate that the jîva, though he has now become Mukta, is not Amṛita, in the sense of one who was never subject to death. Others, like the Muktas, become Amṛita only after getting Mukti But before that, they were subject to death. As says the Nâradîya: "The immortality of others (than Brahman and Śrî) is owing to the grace of Viṣṇu. The Lord Bhagavan and the Goddess Śrî, are eternally immortal, and no one else."

The author then gives another extract to prove that the word Prâṇa here means the Lord Viṣṇu. In the same it is said :—"Prâṇa is verily the Lord Viṣṇu, and he is so called, because He is the Supreme Leader (Pranatri) of all. And Tejas is the name of Śrî, because Śrî is the universal Light."

MANTRA IV. 4. 8.

तदेते श्लोका भवन्ति ॥ अणुः पन्था विततः पुराणो माꣳस्पृष्टोऽनुवित्तो मयैव ॥ तेन धीरा अपि यन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥ ८ ॥

तत् Tat, to that effect. एते Ete, these. श्लोकाः Ślokâḥ, the verses. भवंति Bhavanti, are. अणुः Aṇuḥ, narrow; subtle. वितत: Vitataḥ, extended; straight outstretched. पंथाः Panthâḥ, path; the way to bliss. पुराण: Purâṇaḥ, old; eternal, ancient. मां Mâm, Srî; by Light. स्पृष्टः Spristaḥ, touched, served, revealed, bathed. मया Mayâ, by Srî, by Light. एव Eva, only. अनुवित्तः Anuvittaḥ, known. ऊर्ध्वं: Urdhvaḥ, high above all, the Lord who is the best of all. तेन Tena, through his favour. धीराः Dhîrâḥ, the wise. ब्रह्मविदः Brahmavidaḥ, the knowers of the Brahman. इतः Itaḥ, from this world. विमुक्ताः Vimuktâḥ, freed. स्वर्गं Svargam, the knowledge of bliss derived from the enjoyment of one's own pure self. लोकं Lokam, world; Vaikuṇtha, &c. अपि Api, also. यंति Yanti, get; attain.

8. To that effect are also the following verses: "That Ancient, Narrow, Outstretched (straight) Path (Brahman) is bathed by Light (Mâ-Śrî), yea is known to Light (Mâ-Śrî). (That Path is) high above all (ûrdhva). Through His (grace)

the wise knowers of Brahman, becoming fully released from this (world), go to Svarga, Vaikuṇṭha, (the world of joy eternal).—297.

MADHVA'S COMMENTARY.

Now the author explains the Mantra Aṇuh panthâ Vitatah purano, etc. This has been translated by others as:—

"The small old path, stretching far away, has been found by me. On it sages, who know Brahman, move on to the Svarga-loka (heaven), and thence higher on, as entirely free." This is wrong. The word panthâ is the name of the Lord Viṣṇu, and the word Mâm does not mean "me," but it means the Goddess Śri, for Mâ is the name of that Goddess. So the Commentator says:—

The Lord Hari has been called Panthâ in the Mantra, because when one gets Him, He gives him immortal bliss. The Lord is called "(Aṇu)" or subtle, because He is inside the hearts of all jîvas, and He is vitata or stretched, because He is out-side of them all. Because "(Mâ)" or Śrî touches the Lord, therefore, He is called Śrîpati. One with whom Śri is in direct contact, and therefore, it is Śri alone who knows the Lord directly. Through the favour of this Lord all who get Mukti go to the world of Viṣṇu. The Lord is called "ûrdhva" or high above all, because He is higher up than everything else in the world.

MANTRA IV 4. 9.

तस्मिञ्छुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च ॥ एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ॥ ९ ॥

तस्मिन् Tasmin, in Him; in Lord Hari. शुक्लं Śuklam, the White Vâsudeva. उत Uta, also. नीलं Nîlam, the blue; Aniruddha. पिङ्गलं Piṅgalam, the yellow; Saṅkarṣaṇa. हरितं Haritam, the green; Pradyumna. लोहितं Lohitam, the red; Nârâyaṇa. च Cha, and. आहुः Âhuḥ, they say. एषः Eṣaḥ, He; the Lord of these five forms. पंथाः Panthâḥ, the way to bliss. ब्रह्मणा Brahmaṇâ, by Brahmâ, by the fourfaced god Brahmâ. अनुवित्तः Anuvittaḥ, known. ह Ha, it is well known. तेन Tena, through His favour or grace. ब्रह्मवित् Brahmvit, the knower of the Brahman. तैजसः Taijasaḥ, the knower of the Tejas or Śrî. पुण्यकृत् Puṇyakṛit, the doer of pious deeds. एति Eti, goes to.

9. The wise say that in Him, called the Path, is the White (Vâsudeva), (also) the Blue (Aniruddha), the Yellow (Saṅkarṣaṇa), the Green (Pradyumna), and the Red (Nârâyaṇa).

That Path is known to the fourfaced Brahmâ. And through His (Lord's) grace, he who (1) knows Brahman and also (2) knows the Tejas or Śri, and who (3) does the works of the Lord, reaches that Path.—298.

MADHVA'S COMMENTARY.

Of that high-souled Viṣṇu, the wise say, that there are five forms or aspects, having five colours. And that Viṣṇu is called the Path. Though they are essentially one, they are divided into five modes. The white aspect of the Viṣṇu is called Vâsudeva, the blue is called Aniruddha, the yellow is Saṅkarṣaṇa, the green is Pradyumna and the red is said to be the colour of Nârâyaṇa. These five colours or forms are found in the unborn Hari. (They are divided into five different forms, yet they are not separate from each other, in their essence and reality). This is the Path, and is known to the lotus-born Brahmâ always. Similarly, he who knows (1) the essential form of the Supreme Brahman and is therefore a Brahma, *viz*, (2) who knows also the essential form of the Great Light Śri, and who is therefore called Taijasa, because he knows fully the form of this Tejas; (3) and who performs all the works of the Lord, and is therefore called Puṇyakṛit, even such a person (who has these three attributes, namely, who knows the supreme Brahman, who knows the Goddess Śri, and who does good deeds) attains this goal through the grace of the Lord. Therefore, the Lord Keśava is himself called the Path. Though he is always free from Svagata bheda differences (in His own form), yet the Lord God is considered as having different forms, in order to give rise to various forms of activities and experiences to the jîvas. So the Lord is said to have five forms. These forms, though not separate from the Lord, are yet considered as five, and so they appear to be really five.

Note.—These are the five colours of the Lord Hari. He who is of five different colours is in reality the one and the same Lord, and He is the Panthâ (the way to bliss). He is also known by Brahmâ, the lotus-born. He who has the direct knowledge of the Parabrahman is called Brahmavit, and he who knows the goddess Tejas, is termed Taijasa. One who does the work of the Lord is called Puṇyakṛit; and these words have been used in this sense in the Mantra. A man who is so, *i.e.*, a man who knows the Panthâ and who is Taijasa and Puṇyakṛit at the same time, gets to the world of the Lord Viṣṇu, through His grace.

Moreover, the Lord Keśava Himself and no one else is the Panthâ or the way to bliss. The Lord has no variety within Himself; but it is He who is at the root of all the varieties in practice only that people see in Him. Since the same Lord is five lords, therefore, the difference in them is not unreal.

MANTRA IV. 4. 10.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ॥ ततो भूय इव ते तमो य उ विद्यायाꣳ रताः ॥ १० ॥

अन्धं Andham, blinding; dense. तमः Tamaḥ darkness. प्रविशंति Praviśanti get into. ये ye, who. अविद्यां Avidyâm, opposite knowledge; false knowledge. उपासते Upâsate, worships. ये Ye, whoever. विद्यायां Vidyâyâm, in the knowledge. उ U, only. रताः Ratâḥ, attached; given to. ते Te, they. ततः Tataḥ, from them भूयः Bhuyaḥ, more. इव iva, as if; still. तमः Tamaḥ, darkness.

10. They who follow after Avidyâ (worship deities other than the Lord) enter into gloomy darkness; into, undoubtedly, even greater darkness than that go they who are devoted to vidyâ only (and do not correct the wrong notions of others).—299.

MADHVA'S COMMENTARY.

They, are the worshippers of the Lord in a way other than the true one, verily go to lower darkness. (Such persons are called the worshippers of Avidyâ). To a somewhat greater darkness do they go, who do not censure persons holding wrong opinion. Such men are called worshippers of Vidyâ. They go to the greater darkness, because they had the advantage of getting knowledge from a true teacher, but owing to their perversity of intellect, and not understanding fully the teachings of their master, they have their faith fixed in a false and contrary doctrine. Such persons, therefore, are greater sinners. It is a well-known saying that he who sins through ignorance, or through the misfortune of not having obtained a true teacher does not know the truth, is less sinful than that person, who, having the benefit of getting a true teacher, has not faith in that teacher. . Therefore, the sin of this second person is greater than that of the first.

Note.—This Mantra occurs in the Îśâvasya Upaniṣad also, verse 9, and is thus explained in the Kûrma Purâna:—

"Verily, the worshippers of other deities than Viṣṇu go to blinding darkness, but undoubtedly to greater darkness they go, who do not condemn such persons (and fail to try to correct their mistakes). Therefore, those, who know the Lord Nârâyaṇa, in His true form, as free from all evils, and who also condemn the worshippers of false deities, are truly the good people."

"Such persons by condemning the falsehood, whose nature is grief and ignorance, cross over grief and ignorance, and by knowing the truth, whose nature is joy and knowledge, attain such joy and knowledge."

MANTRA IV. 4. 11.

अनन्दा नाम ते लोका अन्धेन तमसाऽवृताः ॥ तांस्ते प्रेत्याभिगच्छन्त्याविद्वांसोंबुधो जनाः ॥ ११ ॥

बुधः Budhaḥ (In the presence) of the wise. Madhva reads it so, instead of abudhaḥ. अविद्वांसः Avidvânsaḥ, who do not know of the Lord. जनाः Janâḥ, men. ते Te, they. प्रेत्य Pretya, going from this world after death. अंधेन Andhena, blinding; dense. तमसा Tamasâ, with darkness. आवृताः Avṛitâḥ, covered; filled. अनंदाः Anandâḥ, unpleasant; blissless. नाम Nâma, by name. ते Te, those. लोकाः Lokâḥ, worlds. तान् Tân, to them. अभिगच्छंति Abhigachchanti, go towards.

11. Those who do not know the Lord, even when the Wise are there to teach them, go after dying to those worlds which are covered with blinding darkness, and are called anandâ or bliss bereft.—300.

MADHVA'S COMMENTARY.

Because its essential form is eternal pain, that region of eternal darkness is called Anandâ or blissless.

(Now, the author explains this Mantra :—)

Those, who do not know the Lord Hari, even when a competent teacher is present to instruct them, also go to blinding darkness, whose essential nature is absence of all happiness: and where one lives in misery for ever. This is also in the same book.

(The word budhaḥ in the Mantra is in the Nominative case; how do you explain it in the genitive case, by saying ("in the presence of the wise." To this, the author answers : —)

The word Budhaḥ means "Budhaḥ sakâśe pi avidvânsaḥ," "who are ignorant even in the presence of the wise." "(The wise person being there to teach, who do not take advantage of him.)" This is explained on the following authority :—" A wise teacher is called Bhut (भुत्), because he gives bodha. If a wise person is present there, ready to impart instruction to one, then those who do not learn and know Hari from him, also go to that darkness, whose nature is sorrow, and highest misery of every sort."

Note.—The word budhaḥ in the text is, therefore, the genetive case of the noun bhut, the form assumed by the noun budh, in the first case singular. It is not the nominative singular of the noun budha. The other reading is abudhaḥ. If it be taken as the nominative singular of abudha, then the construction is wrong, for the word avidvânsaḥ is in the plural number, and so also the word janâḥ, while this is in the singular.

MANTRA IV. 4. 12.

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ॥ किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

चेत् Chet, if. पुरुषः Puruṣaḥ, the jîva. अयं Ayam, he; the Paramâtman. अस्मि Asmi, I am. इति Iti, in this way. आत्मानं Âtmânam, the Paramâtman. विजानीयात् Vijânîyât, should know. किं Kim, what. इच्छन् Ichchhan, wishing. कस्य Kasya, which. The ordinary form should be कस्मै Kasmai. कामाय Kâmâya, for the object of desire. शरीरं Śarîram, the body. अनुसंज्वरेत् Anusamjvaret, make feel painful or miserable.

12. If a man (jîva) were ever competent to realise the Supreme Self as "I am he," then how can he ever suffer pain from bodily injury or from frustrated wishes and desires? (Since he is not so, he is never entitled to say, "I am He," but should say instead "I am His.").—301.

Note.—**This Mantra explains Mantra 10, and shows that the wrong worshippers of the Lord, who go to Darkness, are those who say "I am He." But to greater Darkness they go who, though told that they should say, "I am His." insist in saying "I am He."**

MADHVA'S COMMENTARY.

If a jîva becomes fit to know the Supreme Self as "aham asmi iti," then how can he suffer pain when his body is cut or wounded, &c., for his sorrows arise from his contact with a body. Therefore, when, through the grace of Viṣṇu, the jîva becomes free from sorrow (by becoming bodiless), he, as mukta, will enjoy the reflected bliss of the Lord.

(But how can the jîva realise that he is Brahman? To this, it is answered, that he can never become Brahman, and the words "Ayam asmi" do not mean "I am that," but they mean, "I am His." So the author goes on:—)

"The Lord Puruṣottama is eternally free (the jîva is bound and becomes free, through the grace of God), the Lord is full of highest bliss (the jîva is subject to misery), the Lord is independent, the jîva is dependent. How should then the jîva be fit to know "I am He?" Therefore, the jîva can never know that he is Brahman, and can never say "I am He." Therefore, the words "Ayam asmi" should be explained as meaning "I am His" ("tadiyo' smi.") The wise should know it always in this sense." This is also in the same book.

Note.—**This is one explanation of "Ayam asmi;" another explanation given in the Îśâvâsya of a cognate phrase "so' ham asmi" is that the name of the Lord is "Asmi"—"I am." The word Asmi is an ancient name of the Lord, found in the Zendavesta as well as in the Bible. It means "I am that I am." (See Sacred Books of the Hindus, Îśâvâsya Upaniṣad.)**

MANTRA IV. 4. 13.

यस्यानुवित्तः प्रतिबुद्ध आत्माऽस्मिन्संदेह्ये गहने प्रविष्टः ॥ स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥१३॥

हि Hi, Because. सः Saḥ, that. आत्मा Âtmâ, Âtman; the Paramâtman. सर्वस्य Sarvasya, of all. कर्त्ता Karttâ, Creator; doer. सः Saḥ, He. विश्वकृत् Viśvakṛit (All doing; all-creating). The Creator of Vâyu, called Viśva. अस्मिन् Asmin, this. संदेहे Sandohe, in the body. गहने Gahane, in the cavity of hearts; in the heart of hearts. प्रविष्टः Praviṣṭaḥ, having entered. प्रतिबुद्धः Pratibuddhaḥ, The all-knowing; the Eternally enlightened. आत्मा Âtmâ, The Paramâtman; The Lord. यस्य Yasya, whose; by whom. अनुवित्तः Anuvittaḥ, known. तस्य Tasya, his; of the worshipper. लोकः Lokaḥ, the heaven. सः Saḥ, He; the knower. उ U, one; the chief, the highest. लोकः Lokaḥ, the heaven; the world of Viṣṇu. एव Eva, even; the well-known.

13. Whoever has found the All-knowing Supreme Self as dwelling in the cavity of the heart in the body and as the Creator of Vâyu and the Maker of everything else, for him is the World, yea the highest World (of Viṣṇu.). 302.

MADHVA'S COMMENTARY.

Whoever knows the (Ever-wakeful) All-knowing Lord Puruṣottama, for him is the world, yea that one world, which is the world of the Supreme Self. That Supreme Viṣṇu is the Creator of the Great Vâyu even and so He is called Viśva-krit, for the word viśva means Vâyu; for he is the collective aggregate of all jîvas, and hence called "viśva" or "all." Viṣṇu is the Creator of others than Vâyu also, and so He is called Sarvasya-kartâ. For Viṣṇu alone is the Creator of all. He has entered in the cavity of this body, called sandogha. The knower of this Viṣṇu goes to the world of Viṣṇu, through His grace, and remains there for ever.

MANTRA IV. 4. 14.

इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदीर्महती विनष्टिः ॥ ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापि यन्ति ॥ १४ ॥

अथ Atha, now. इह Iha, he being present; whilst a wise man is available. This word refers to बुध Budha in the previous Mantra. संतः Santaḥ, the good (people); holy-hearted. वयं Vayam, we. तत् Tat, That; the Parama Brahmaṇ. विद्म Vidma, know. चेत् Chet, if. न Na, not. अवेदीः Avedîh, dost know. महती: Mahatîḥ, great; immense. विनष्टिः Vinaṣtiḥ, calamity; loss. ते Te, they. अमृताः Amṛitâḥ, immortal. भवन्ति Bhavanti, become. ये Ye, who. एतत् Etat, Him; Parabrahmaṇ. विदुः Viduḥ, know. अथ Atha, on the other hand. इतरे Itare, others; who do not know the Brahmaṇ. दुःखम् Duḥkham, misery; blinding darkness. अपि Api, even. यंति Yanti, go. एव Eva, certainly.

14. Here, indeed, are the wise; and so we, God-fearing people have availed ourselves of their presence, and learnt the Supreme Self from them. Know Him thou also, for if thou dost not know him now (while the Great Teacher is present), great will be thy calamity hereafter. They who know Him verily become immortal, while others (who reject the teaching of the Great Teacher) will, indeed, go to misery.—303.

NOTE.—The word "iha" meaning "here," alludes to the "budh" or the Enlightened Teacher, referred to in the previous Mantra eleven. When, through great good fortune, a Teacher comes out, one must take advantage of his physical presence on this earth; unfortunate, indeed, are they who, living in the age of such a Teacher reject his teaching, and do not benefit by his gracious presence.

NOTE.—Compare the cognate verse Kena Upaniṣad Mantra 13.

MANTRA IV. 4. 15.

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ॥ ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥ १५ ॥

यदा Yadâ, when. भूतभव्यस्य Bhûtabhavyasya, of what has come to be, and of what will come to be. ईशानं Îśânam, the Ruler; one who lords it over. देवं Devam, the Deva; the god that plays with. एतम् Etam, this. आत्मानं Âtmânam, the Paramâtman. अंजसा Añjasâ, justly. अनुपश्यंति Anupaśyanti, see; know. ततः Tataḥ, then. न Na, not. विजुगुप्सते Vijugupsate, do not wish to hide themselves; there being no cause of fear.

15. Those who clearly see this Supreme Self, the God, the Ruler of the Present and the Future, are never afraid, because (of this knowledge, for they always see Him near by to protect them).—304.

NOTE.—Compare Katha Upaniṣad IV. 5.

MANTRA IV. 4. 16.

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ॥ तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥ १६ ॥

अहोभिः Ahobhiḥ, together with the days; the planets. The rotation on their axis causes day and night. संवत्सरः Samvatsaraḥ, the year; the sun. The revolutions round the sun cause the year. यस्मात् Yasmât, from whom; in whom, round whom. अर्वाक् Arvâk, inside; within its limit. परिवर्तते Parivartate, rolls; revolves. तत् Tat, that. ज्योतिषां Jyotiṣâm, of all lights. ज्योतिः Jyotiḥ, light.

आयुः Âyuh, firm; constant, immoveable. अमृतम् Amṛitam, immortal. देवाः Devâḥ, the devas. उपासते Upâsate, worship. ह Ha, it is well-known.

16. He round whom the Sun (the year) revolves along with all the planets (days), Him the devas worship as the Light of lights, the Fixed (centre), the Immortal.—305.

Note.—This describes the Lord as the central Sun, round whom revolve all suns, carrying along with them their planets. This central Sun is the Âyus or the Fixed one. The suns are called the year, and the planets are called the days.—

MADHVA'S COMMENTARY.

He is the Lord, for whom the years and the days produce no change; for He is Eternal and Changeless. He is the Light of lights, and the Immoveable One. All the devas worship Him.

MANTRA IV. 4. 17.

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ॥ तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥ १७ ॥

यस्मिन्, Yasmin, in whom. पंच पंचजनाः Pañchapañchajanâḥ, for every person five senses, (1) the Prâṇa, (2) the Eye, (3) Anna, the food, (4) Manas, the mind, and (5) the Ear. जनाः Janâḥ, senses; products of Prakṛiti. (Supply pratisthitâḥ, rest). च, cha, and. आकाशः Âkâśaḥ, the all-luminous. Mûla prakṛiti. प्रतिष्ठितः Pratiṣthitaḥ, rests. तम् Tam, Him. एव, Eva, only. आत्मानं, Âtmânam, The Âtman. मन्ये Manye, I know. अमृतं Amṛitam, Immortal. ब्रह्म Brahma, the Brahmaṇ. विद्वान् Vidvân, knowing. अमृतः, Amṛitaḥ, Immortal; Mukta.

17. He in whom rests every being, the pentuple group of senses as well as the Âkâśa. Him alone I know as the Atman. One becomes an Immortal, on knowing this Immortal Brahman.—306.

MADHVA'S COMMENTARY.

The author now explains the Mantra Yasmin Pancha Panchajanâḥ, etc. The Lord is within (the heart of every being, and it is on this Lord that depend the Prâṇa, Chakṣus, Annam, mind and Śrotra (these five sense-devas) and the Mûla Prakitiṛ called âkâśa.

The word Annam is to be supplied to fill the group of five from other Śrutis, though it has not been distinctly mentioned here. In Mâdhyandina Śâkhâ the Mantra runs thus:—

प्राणस्य प्राणमुत चक्षुषश्चक्षुः उत श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो मनः इति ।

Note:—The word Panchajanâs has been explained by some as referring to the Gandharvas, Pitṛis, Devas, Asuras, and Rakshasas. Some explain it as meaning the four castes, with the Nishâdas. But Madhva takes it to refer to Prâṇa, Chakṣus, Annam, Manah,

and Srotram. He does so on the strength of the allusion in the next Mantra, where it is said that the Lord is the Prâṇa of Prâṇa, Chakṣus of Chaksus, Śrotra of Srotra, and Manas of Manas. In that Mantra, as in this recension, the word Annam does not occur. This word Annam, however, is to be supplied in this Mantra from the Mâdhyandinas, as mentioned above. To that effect also the Lord Bâdarâyana says in his sûtras (I. 4. 11. to 13) :—

न संख्योपसंग्रहादपि नानाभावादतिरेकाच्च ॥ १ । ४ । ११ ॥

" Though there are brief statements compassing the idea of plurality, still there is no objection to such statements or words declaring Brahman ; for He manifests Himself in different forms, and there are other forms (in the supported, in addition to those in the support)."

In texts, such as, " In the Lord who is present in all bodies, are situated the five-people and Âkâśa " (Bri. VI. 4. 17), though the terms denote plurality of things, there is no difficulty caused ; for the same Lord assumes various forms in Âkâśa and other things, and these are additional forms.

(Now) the Sutrakâra states who those five people are.

प्राणादयो वाक्यशेषात् ॥ १ । ४ । १२ ॥

" The five beings referred to in the above passage of the Bri. Up. are the Prâṇa and the rest, as appears from the next verse of that Upaniṣad."

An objector may say : " But this is possible only in the recension of the Mâdhyandinas, who read the additional words annasya annam. But in the Kanva recension that phrase annasya annam is omitted, and we have only four." This objection is answered by the author in the next Sûtra.

ज्योतिषैकेषामसत्यन्ने ॥ १ । ४ । १३ ॥

" In the case of the text of some (the Kanvas), where food is not mentioned, the number five is completed by (taking) the light (mentioned in the preceding Mantra)."

In the text of the Kanvas, the group of five is made up by taking " the light " which is mentioned in the preceding Mantra, " Him the gods worship as the light of lights."

MANTRA IV. 4. 18.

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ॥ ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥ १८ ॥

ये Ye, who. प्राणस्य Prâṇasya, of the Prâṇa. प्राणम् Prâṇam, Life, the maker of Prâṇa. उत Uta, and. चक्षुषः Chakṣusaḥ, of the eye. चक्षुः Chakṣuḥ, the eye; the maker of the Eye. उत Uta, and. श्रोत्रस्य Śrotrasya, of the ear. श्रोत्रं Śrotram, the ear; he who makes the ear hear. मनसः Manasaḥ, of the mind. मनः Manaḥ, the mind; the maker of the mind. विदुः Viduḥ, know. ते Te, they. पुराणं Purâṇam, the old, Eternal. अग्र्यं Agryam, the one existing from before. ब्रह्म Brahma, the Brahman. निचिक्युः Nichikyuḥ, have got; have known.

18. They have known the ancient, the primordial Brahman, who know Him as the Life of life, the Eye of the eye, the Ear of the ear (the Food of the food) and the mind of the Mind.—307.

MANTRA IV. 4. 19.

मनसैवानुद्रष्टव्यं नेह नानास्ति किंचन ॥ मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १६ ॥

मनसा Mansâ, by means of the mind. एव Eva, only. अनुद्रष्टव्यं Anudraṣtavyam, should be seen. इह Iha, here; in the Brahman. किंचन Kiñchana, of any kind. नाना Nânâ, variety. नास्ति Nâsti, there is not. यः Yah, who. इह Iha, here; in the Brahman. नाना Nânâ, variety. इव Iva, something like. पश्यति Paśyati, sees. सः Saḥ, he. मृत्योः Mṛityoḥ, of death. मृत्युम् Mṛityum, death; the blinding darkness. आप्नोति Âpanoti, gets.

19. Even through the purified mind this knowledge is to be obtained, that there is no difference whatsoever here. From death to death he goes, who beholds this here with difference.—308.

MADHVA'S COMMENTARY.

(This Mantra 19 is thus explained by Madhva. It occurs also in the Katha Upaniṣad IV. 11 :—)

Though the Lord exists in many forms in these Panchajanâs or the group of five, yet it must be understood that there is no difference (Bheda) in their forms or attributes. The person who sees any difference in these forms of the Lord, goes from death to death, namely, from darkness to darkness, for the region of darkness or hell is called death.

Note.—"Similarly, those who see the slightest difference, among each other, in the various bodily members, attributes and actions of the Lord, or who see difference plus identity (bhedâbheda) therein, go to blind darkness. There is not the slightest doubt in it."

MANTRA IV. 4.20 AND 21.

एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम् ॥ विरजः पर आकाशादज आत्मा महान्ध्रुवः ॥ २० ॥

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ॥ नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनꣳ हि तदिति ॥ २१ ॥

अप्रमेयं Aprameyam, the Immeasurable; the Infinite. Another reading is aprameyam. ध्रुवं Dhruvam, the constant. एतत् Etat, this; Brahman. एकधा Ekadhâ, of one sort. एव Eva, only. अनुद्रष्टव्यं Anudraṣṭavyam, should be seen; should be comprehended. विरजः Virajaḥ, pure; having no rajas or impurity in him, faultless. आकाशात् Âkâśât, beyond the Âkâśa or Mûla Prakṛiti. परः Paraḥ, other; higher. अजः Ajaḥ, birthless. महान् Mahân, the great; big. ध्रुवः Dhruvaḥ, constant; changeless. तम् Tam, Him. The Lord. एव Eva, only. विज्ञाय Vijñâya, knowing (indirectly by hearing from the Vedas). धीरः Dhîraḥ, the wise; one who has conquered the mind, whose mind is steady. ब्राह्मणः Brâhmaṇaḥ, a jîva qualified to know Brahman. प्रज्ञां Prajñâm, direct knowledge, intuitive perception. कुर्वीत Kurvîta, should make; should accomplish. शब्दान् Śabdân, the Vedas, &c., which consist chiefly of words. बहून् Bahûn, speaking of various gods, such as Hara, Hiraṇyagarbha, &c. न Na, not. अनुध्यायेत Anudhyâyet, should think upon. हि Hi, because. तत् Tat, that; to think of the varieties of gods in the Vedas. वाचः Vâchaḥ, of speech. विग्लापनं Viglâpanam, idle labour or weariness, or wordy gymnastics of the tongue. इति Iti, shows the end of the verses which commenced with Mantra 8.

20 & 21. In one and one mode only, must be looked at this Measureless, Motionless, Faultless, Being, who is beyond the All-shining Akâśa (Mûla-Prakṛiti), who is the Birthless Atman, the Great, the Eternal.

Him alone should the sage (first), knowing (indirectly through scriptures), try to know intuitively (by direct vision), he, the seeker after Brahman, let him not ponder over many (conflicting scriptural) texts; for, verily, it is a vain labour of speech.—309, 310.

MADHVA'S COMMENTARY.

Therefore, the Lord Hari should be understood in one mode only; namely, that, though He may appear in many forms, He is one, and those forms are not different from Him.

(He is called 'Aprameya,' because there is absence of all quantity or size in Him. Some explain the word Aprameya as meaning indescribable, by words (Avâchya), not grasped by Manas, or unthinkable). According to them, Prameya means an object which can be established by proof, and so they say the Lord is above all proof.)

But this is wrong, for the Śruti, already quoted, says, that He should be seen by means of the mind. (See verse 19.)

(An objector says, what is the harm if we say that the Lord cannot be described by words by any one? To this, we reply, if this were so, then the Vedas are set aside, because the Vedas are words and they do describe the Supreme Lord.)

(An objector then says, the Vedas describe Saguṇa Brahman only, and do not describe the Nirguṇa Brahman. Words cannot describe this Nirguṇa Brahman, and so He is called Aprameya or Avâchya. To this, the author replies :—)

A thing that is absolutely indescribable by words, is also absolutely indescribable by any figure of speech, for no person has ever seen an indescribable object described figuratively. Because a thing which is described by words, may also be described metaphorically. But not otherwise.

(An objector may say, a person who has tasted cane-sugar, knows the sweetness of the sugar, so also a person who has tasted milk, knows the sweetness of milk, etc., and these sweetnesses are of different kinds, the sweetness of cane-sugar, the sweetness of milk, the sweetness of honey etc., because they are all subjects of experience. But these various sweetnesses can never be described by words, because the peculiar sweetness of milk or of cane-sugar can only be described by saying "it is the sweetness of milk or of cane-sugar." And in this sense, it is indescribable. But the sweetness of milk may be figuratively described by saying that it is something like the sweetness of cane-sugar. Though a person who has never tasted milk will not get an exact idea of the sweetness of milk, yet he will get some idea of general sweetness, if he has tasted cane-sugar, when he is told that milk is sweet like cane-sugar.)

So a thing which may really be Avâchya or indescribable by words, may be described metaphorically, and the Vedas so describe the Nirguṇa Brahman. To this, the author replies :—)

(No one has ever seen the methaphorical description (lakṣaṇa) of a thing which is avâchya—not describable by words. For, to say 'milk is like sugar in sweetness is really no description, for the description of the special sweetness of milk cannot be described, but by using the words

the sweetness of milk, will convey an idea to that person only, who has tasted milk. The words 'like the sweetness of sugar' do not describe the peculiar sweetness of milk. For it is well-known that the sweetness of milk is viṣadam, the sweetness of molasses (Guda. is Tîkṣṇa (acute), the sweetness of ghṛita or clarified butter is sthira (inacute), quiet. In fact, a thing which cannot be described by words, cannot be described by metaphor also.

(An objector says, Brahman is nirguṇa, as the Śruti says, Kevalo Nirguṇaścha (केवलोनिर्गुणश्च). It shows that words cannot describeBrahman, because He is above words. To say that Brahman is described to be Satyam (truth), jñânam (knowledge), etc, and that, therefore, Brahman has some qualities and is not Nirguṇa is beside the point, because these terms Satyam, jñânam, etc., do not really describe any definite object, they are mere abstract terms. If they described any definite substance, then there would have been no necessity of the Samanvaya sûtra of the Vedanta. Therefore, a thing which cannot be described by any definite words, may be described by similes and metaphors (Lakṣaṇâ). To this, the author replies :—)

(This may be so, if Brahman was Nirguṇa, but He is not so), because there is no real existence of a thing or object which is Nirguṇa or devoid of all attributes. And if Brahman was really Nirguṇa then His very substance would vanish. Because no one has ever seen the substance of a thing which has no attributes. The Śruti, quoted by you, in which Brahman is said to be Nirguṇa, really means that Brahman has not the *three* guṇas, technically so called ; namely, the guṇas of Prakṛiti, termed Sattva, Rajas and Tamas. The Lord has not the three guṇas of Prakṛiti, and, therefore, He is called Nirguṇa, and not because He has got no guṇas absolutely. If this were so, it would contradict those texts of Śruti which describe the various guṇas, the various attributes of the Lord, such as Ekodevaḥ, etc. Therefore, in order to prove the substantive existence of Brahman, it is necessary to admit that He is Saguṇa and that He is describable by words.

(An objector says, that those philosophers who know the truth about the Padârtha, namely the Vaiśeṣikas, say that there are certain Padârthas or predicables, which are not substances, and they quote Vaiśeṣika sûtras (I.1.4 to I.1.12) to prove this. Thus, according to them, all predicables consist of six classes, as given in sûtra (I.1.4) :—" The Supreme Good (results) from the knowledge, produced by a particular dharma, of the essence of the Predicables, viz., of (1) Substance, (2) Attribute (3) Action, (4) Genus, (5) Species, and (6) Combination, by means of their

resemblances and differences." See Vaiśeṣika Philosophy, Sacred Books of the Hindus, page 9). Thus, according to this philosophy, the predicables, called "Attribute," "Action," "Genus," "Species" and "Combination," are not substances, and yet they have real existence. Similarly, may not Brahman be a real entity, like "attribute," etc., and be not yet a substance? To this, we say, it cannot be so, because it is a contradiction in terms. An entity which has no virtues (Dharmas) or attributes (Guṇas) can have no existence, as mentioned by us before. The five pradicables of the Vaiśeṣikas (Attribute, Action, Genus, Species, and Combination) are entities which have certain dharmas and virtues, and are not nirguṇas, even according to those philosophers. They admit that the dharmas of 'attributeness,' 'actionness,' etc.' inhere in them. Moreover, it is admitted by the Vaiśeṣikas that the five predicables, above mentioned, are not nirguṇas, and this the author shows next :—)

Even the differences between one attribute and another attribute, between one action and another action, etc., constitute a specific guṇa, and so these five predicables of the Vaiśeṣikas are not really nirguṇas.

(Though, technically speaking, these are not "substances," in the Vaiśeṣika sense of that word, yet they are entities. The difference of one attribute from another attribute, the difference of one action from another action, etc., is the specific attribute of these. Thus, according to them, the guṇas or attributes are seventeen, as given in sûtra I.1.6, page 19 :— Attributes are Colour, Taste, Smell, and Touch, Numbers, Measures, Separateness, Conjunction and Disjunction, Priority and Posteriority, Understandings, Pleasure and Pain, Desire and Aversion, and Volitions." Thus the attribute 'colour' is certainly distinguishable from the attribute called 'taste:' similarly, 'smell' is not 'touch' and so on.) This distinguishing quality is the guṇa of these predicables. Similarly, Karmas or Actions are of five kinds, as mentioned in sûtra I. 1. 7, namely :—"Throwing upwards, Throwing downwards, Contraction, Expansion, and Motion are Actions." Thus the action of throwing upwards is different from the action of throwing downwards. Similarly the action of contraction is different from the action of expansion; and so these predicables are not nirguṇas. Similarly, with the other predicables, called genus, species, and combination.)

[Nor can this difference between one attribute and another attribute, one action and another action, etc., be called a mere illusion or error, because there is nothing to negate the direct perception of these differences. Moreover, though it is not usual to see the combination of one attribute with another attribute, or rather to speak of the combination of

attributes, as we speak of the combination of substances, yet sometimes people do use in their talk of the combination of the guṇas with substances. Thus they say, "Rupeṇa Yuto ghataḥ" "a pot joined with colour." Though the word *sanyukta* is not used here, but only the word *yukta*, yet there is no difference in the meaning, as there is no difference between the words dhvamsa and pradhvamsa. Moreover, Jaimini and others do use the word samyoga in this connection also. They say, "dravyânâm karma samyoga," etc., and thus they use the word "samyoga" between the substance and a non-substance, like colour, etc.]

[An objector says, the five predicables, attribute, action, genus, species and combination, being non-substances, how can there be any attribute to these. For 'attributes,' 'actions,' etc., qualify substances, and attributes do not qualify attributes, etc. To this, we reply, how do you know this that, 'attribute,' 'action,' etc., only inhere in substances, and nowhere else. If you say that we see substances only having attributes, actions, genus, etc., then we answer that attribute, action, etc., may be seen in attributes, etc., also.]

An objector says, the seventeen kinds of attributes, the five kinds of action, etc., are merely conventional usage, and not anything which can be perceived. It is merely a figurative way of speaking. To this, we reply that it is not so. There is nothing to negate or annihilate the perception of the difference between one attribute and another attribute, etc. Otherwise, one substance would not be different from another substance, and the very existence of substance would vanish.]

[An objector may say, "Yet we cannot admit that the five predicables, called 'attribute,' 'action,' etc., have the property of *possessing* quality. For, if it were so, then, for example, oneness being different from non-oneness, and non-oneness being different from another non-oneness, there would be no end to this. For we shall require another oneness to differen tiate the first oneness, and a third oneness to differentiate the second oneness. Thus there would arise the fallacy called Anavasthâ or *regressus ad infinitum*. To this, the author replies :—]

It is not open to the objection of anavasthâ, because it serves the purpose of expressing its own object.

[There would have been anavasthâ, if oneness, etc., were not capable of expressing what oneness, meant. The oneness serves the purpose of expressing the quality of oneness, and this is admitted by all. No one ever confounds oneness with non-oneness. If this were not so, then there would be no difference between Aprameya-ness and Prameya-ness, between unmeasurableness and measurableness, with which this discussion started.]

[Therefore, the abstract nouns. etc., are not nirguṇas of the Advaitins. If the nirguṇa of the Advaitins be admitted, then the attribute Aprameya applied to Brahman would include its opposite attribute also. Brahman being nirguṇa, it is equal whether you call Him Aprameya or Prameya, for an object, which is really without qualities, may be said to have all contradictory qualities in Him. The author ends this by the following extract from an authority :—]

If the Lord has no guṇas, then it follows that He is unspeakable by words, and incomeprehensible by mind. Then we ask, where is such a Lord, for then His very existence vanishes. Therefore, he who says that the being called Brahman, has no qualities (guṇas), he is not different from him who believes in the Śunyatā or voidness, and practically he is a nihilist or a Buddhist. All guṇas or attributes are themselves the guṇinas or the thing qualified ; similarly, all guṇinas or the things qualified, are really guṇas, in the case of these five predicables." And so on, in the same book.

गुणाश्च गुणिनः सर्वे स्वेनैव गुणिनो गुणाः ।

MANTRA IV. 4. 22.

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स न साधुना कर्मणा भूयान्नो एवासाधुना कनीयानेष सर्वेश्वर एष भूताधिपतिरेष भूतपाल एष सेतुर्विधरण एषां लोकानामसंभेदाय तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेनैतमेव विदित्वा मुनिर्भवति एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति एतद्ध स्म वै तत्पूर्वे विद्वांसः प्रजां न कामयन्ते किं प्रजया करिष्यामो येषां नोऽयमात्माऽयं लोक इति ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतः । स एष नेति नेत्यात्माऽगृह्यो नहि गृह्यतेऽशीर्यो नहि शीर्यतेऽसङ्गो नहि सज्ज्यतेऽ

सितो न व्यथते न रिष्यत्येतमुहैवैते न तरत इत्यतः पापमकरवमित्यतः कल्याणमकरवमित्युभे उ हैवैष एते तरति नैनं कृताकृते तपतः ॥ २२ ॥

सः Saḥ, He; the Paramâtman spoken of. वै Vai, indeed; alone. एषः Eṣaḥ, this. महान् Mahân, great. अजः Ajaḥ, birthless. आत्मा Âtmâ, the Âtman. यः Yaḥ, who. अयं Ayam, this. विज्ञानमयः Vijñânamayaḥ, one having all the knowledges; one who is at the bottom of all the knowledges. प्राणेषु Prâṇeṣu, inside the Prâṇas. एषः Eṣaḥ, this. आकाशः Âkâśah, the space. यः Yaḥ, which. हृदये Hṛidaye, in the heart. अंतः Antaḥ, inside. तस्मिन् Tasmin, therein. शेते Śete, lies; sleeps. सर्वस्य Sarvasya, of all. वशी Vaśî, subduer. सर्वस्य Sarvasya, of all. ईशानः Îśânaḥ, the dear object of Brahmâ, Rudra, &c. This word consists of ईश Îśa, Brahmâ, Rudra, &c., and अन Ana, dear, life, mover of activity. सर्वस्य Sarvasya, of all, of Brahmâ, Rudra, &c. अधिपतिः Adhipatiḥ, superior and protector. अधि Adhi, superior and पति Pati, protector. सः Saḥ, He. साधुना Sâdhunâ, good. कर्मणा Karmaṇâ, by the deeds. भूयान् Bhûyân, greater; happy like the jîva; by the fruits of his good-deeds. न Na, not. असाधुना Asâdhunâ, bad; evil. कर्मणा Karmaṇa, the deeds. कनीयान् Kanîyân, less; miserable. न Na, not. एव Eva, also; even. एषः Eṣaḥ, He. सर्वेश्वरः Sarveśvaraḥ, controller of all. एषः Eṣaḥ, He. भूताधिपतिः Bhûtâdhipatiḥ, born master from the first; one who is master from the beginning; eternal master. एषः Eṣaḥ, He. भूतपालः Bhûtapâlaḥ, born protector; protector from the first. एषः Eṣaḥ, He. एषां Eṣâm, these. लोकानां Lokânâm, of the worlds. असंभेदाय Asambhedâya, for non-separation; in order that there may be no variety of classes. विधरणः Vidharaṇaḥ, capable of defending. सेतुः Setuḥ, support. तं Tam, such; as just spoken. एतं Etam, Him. ब्राह्मणाः Brâhmaṇâḥ, the Brâhmaṇas. वेदानुवचनेन Vedânuvachanena, from the teachings of the Vedas; by the study of the Vedas. यज्ञेन Yajñena, by the sacrifice. दानेन Dânena, by giving away gifts. तपसा Tapasâ, by austerities. अनाशकेन Anâśakena, by fasts. विविदिषंति Vividiṣanti, wish to know. एतं Etam, Him. एव Eva, only. विदित्वा Viditvâ, knowing. मुनिः Muniḥ, knowledge; pure. Mukta or liberated. भवति Bhavati, becomes. लोकं Lokam, world; shelter. इच्छंतः Ichchhantaḥ, wishing. प्रव्राजिनः Prabrâjinaḥ, the ascetics; the Sannyâsins that have given up all the works enjoined or forbidden. एतम् Etam, Him; towards Him. प्रव्रजंति Pravrajanti, go. एतत् Etat, it. ह Ha. वै Vai, indeed. तत् Tat, so. विद्वांसः Vidvânsaḥ, the wise. पूर्वे Pûrve, before. प्रजां Prajâm, the progeny. This word stands for prohibited objects. न Na, not. कामयंते Kâmayante, did desire. स्म Sma. येषां Yeṣâm, whose. नः Naḥ, our. अयं Ayam, He. आत्मा Âtmâ, Master; Lord. अयं Ayam, He. लोकः Lokaḥ, shelter; refuge. प्रजया Prajayâ, with the progeny. किं Kim, what. करिष्यामः Kariṣyâmaḥ, shall we do. इति Iti. ते Te, they; the wise. ह Ha, formerly. पुत्रैषणायाः Putreṣaṇâyâḥ, desire for a son. च Cha. वित्तैषणायाः Vitteṣaṇâyâḥ, desire for wealth. च Cha. लोकैषणायाः Lokeṣaṇâyâḥ, desire for world. च Cha, and. व्युत्थाय Vyutthâya, having raised themselves above; getting rid of. अथ Atha, then; one becoming Brâhmaṇa, or Mukta. भिक्षाचर्यं Bhikṣâcharyam, the practice of

begging. चरंतिस्म Charantisma, carried on; become the beggars of and seekers after the immortal bliss. हि Hi, certainly. या Yâ, which (is). एव Eva, only. पुत्रैषणा Putreṣaṇâ, desire for sons. सा Sâ, that. वित्तैषणा Vitteṣaṇâ, desire for wealth. या Yâ, which (is). वित्तैषणा Vitteṣaṇâ, the desire for wealth. सा Sâ, that. लोकैषणा Lokeṣaṇâ, desire for world. उभे Ubhe, both. एते Ete, these; the subjects of this world as well as of the next. एषणे Eṣaṇe., desires. एव Eva, only. भवतः Bhavataḥ, are. सः Saḥ, that. एषः Eṣaḥ, the Paramâtman. इति Iti, such; touched with misery like Brahmâ. न Na, not. इति Iti, such; untouched by misery, like Mukta Ramâ. न Na, not. आत्मा Âtmâ, Viṣṇu. अगृह्यः Agṛihyaḥ, incapable of being grasped as a whole; (incomprehensible). हि Hi, because. न Na, not. गृह्यते Gṛihyate, has ever been grasped or comprehended. अशीर्यः Aśiryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śîryate, has ever worn out. असंगः Asaṅgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact with. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. अतः Ataḥ, from Him; from the Lord. अहं Aham, I. पापं Pâpam, sin. अकरवम् Akaravam, committed. अहं Aham, I. कल्याणम् Kalyâṇam, what is good or holy. अकरवं Akaravam, did; performed. इति Iti. एते Ete, such feelings. एतं Etam, the Mukta; the liberated (jîva). न Na, not. तरतः Tarataḥ, spread; cover. एषः Eṣaḥ, He; the Paramâtman. एते Ete, these. उभे Ubhe, two such feelings. तरति Tarati, is always beyond. एतं Etam, Him. कृताकृते Kṛitâkṛite, acts done or not done; performance or non-performance of acts. न Na, not. तपतः Tapataḥ, trouble. उ U. ह Ha. एव Eva.

22. This Great, Unborn Âtman is He alone who is All-knowledge, who reposes in the Prâṇas, who reposes within this space which is inside the heart. He is the Controller of all, He is the Impeller of all Iśâs (Lords, like Brahmâ, Rudra, &c.), He is Superior to all and Protector of all, His consciousness does not get expanded by the performance of good deeds (for he is all holy), nor does it get contracted by evil deeds, (for though he lives among sinners, those sins do not touch him.) He is the Controller of all, yea he is the Master of all from of yore, he is the Protector of all from of yore. He is the bulwark and support of these worlds, so that they may not get foundered. He is the refuge of these worlds. Him do the seekers of Brahman try to know through the study of the Vedas, through the performance of sacrifices, through the giving of alms, through austerities

and through the keeping of fasts. By knowing Him alone one becomes a Muni (mukta). To him alone do the Mendicants pray and, seeking to find refuge in Him, they renounce (their homes and all sinful deeds). For his sake, indeed, the former sages did not desire for offspring, saying, "What shall we do with children, we to whom this Lord is the sole master, this Lord is the sole refuge." Having got rid of the desire for sons, the desire for wealth, and the desire for higher worlds, they went on with their profession of begging—(begging alone from the Lord of all, the alms of his grace.) Verily, that which is the desire for sons, is the desire for wealth, and that which is the desire for wealth, is the desire, indeed, for worlds. Both these are indeed but desires.

Note.—See III. 5. 1.

Verily, this Lord is "not thus." This Âtman is incapable of being grasped as a whole, for no one has ever been able to grasp Him. This Âtman is incapable of wearing out, for He is never worn out. This Atman does not come in contact with anything foul, for He has not ever come in contact with anything foul. It is the nature of this Atman that He is ever free from bondage; that He never feels miserable; and that He is never destroyed.

Note.—See III. 9. 26.

These two feelings never come across the Lord, namely, "I have committed a sinful deed, or I have committed a good deed." Nor do these two feelings come across the mind of the Mukta and cause regret to him, for he knows and says—"I committed sin permitted by Him, I did good deed also permitted by Him." He crosses over both these sentiments. The deeds of ommission and commission do not pain him.—311.

Note.—The words aja, âtma, mahân, &c., are applicable to the four-faced Brahmâ also. But the context leaves no doubt that the Supreme Lord is meant here.

MADHVA'S COMMENTARY.

(The author now explains the words Sarvasya-vaśî, Sarvasya Îśâna, etc., showing that these are not synonyms :—)

Because every thing is within the control of Hari, therefore, He is called Sarva-vaśî. Because He is the Lord of the activities of Lords, like Brahmâ, Rudra, etc., so He is called Sarvasya Îśâna.

NOTE.—The word Îśâna is composed of two words Îśa meaning Lord or ruler, and âna meaning life or activities. The ruler of activities of all beings, like Brahmâ, Rudra, etc., is called Sarvasya-îśa-ana, "the ruler of the activities of all."

He is called Adhipati, because he is "Adhi" or superior to all in his attributes, and He is "pati," because He is the nourisher and protector of all. The Lord is called Bhûtâdhipati, because so long as He exists, He is the Lord of all, His lordliness has no beginning and, therefore, He is the Eternal Ruler. He is called Muni, because His essential nature consists of eternal knowledge, and so He is called Muni or knower. This is the name of Janârdana. In its secondary sense, the word Muni is applied to that jîva also who knows this Lord, called Muni, and the knowledge of such a jîva is not like the knowledge of the Lord, and so the word Muni is applied to the jîvas who know the Lord, in a secondary sense only. Knowing this Lord, all Muktas become devoid of all desires (like desires for son, riches or worlds), and they get rid of births and deaths and enjoy eternal bliss always. These Muktas are called Bhikṣus, because they being devoid of nescience, constantly beg from the Lord Viṣṇu a portion of that bliss, which for ever flows out of Him. Verily, Lord Viṣṇu is alone the giver of Mukti. On getting Mukti, the Mukta says no more, "I have done this good thing, I have done this sinful deed." In fact, the Mukta will never do such a thing. In fact, he realises "whatever good or sinful acts have been done by me or by other conscious beings, all those were done under the power emanating from the Lord Viṣṇu who is the Lord of all Lords ; because, but for the life given by Viṣṇu, no conscious being would have come into existence, nor could have performed any acts of merit or demerit. Verily, Janârdana is Himself beyond all good and evil deeds, for ever. These two (meritorious and sinful deeds) do not trouble the Lord Janârdana.

MANTRA IV. 4. 23.

तदेतदृचाभ्युक्तम् । एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः

समाहितो भूत्वाऽऽत्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैनं पाप्मा तरति सर्वं पाप्मानं तरति नैनं पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजो विचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सम्राडेनं प्रापितोऽसीति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान् ददामि मां चापि सह दास्यायेति ॥ २३ ॥

तत् Tat, that; what has been just taught. एतत् Etat, this. ऋचा Richa, by a Rik verse. अभ्युक्तम् Abhyuktam, has been said. ब्राह्मणस्य Brâhmaṇasya, of the Lord Viṣṇu, who is spoken of by the Brahmaṇ, *i.e.*, by the Vedas. एष: Eṣaḥ, This; such महिमा Mahimâ, glory; greatness. नित्य: Nityaḥ, Eternal. कर्मणा Karmaṇa, by the deeds, good or bad. न Na, not. वर्धते Vardhate, attains greatness; becomes greater. नो No, not. कनीयान् Kanîyân, less. तस्य Tasya, His; of the Lord Viṣṇu, ever great and free from the fruits of deeds. एव Eva, only. पदवित् Padavit, knower of the real nature. स्यात् Syât, one should be. तं Tam, Him. विदित्वा Viditvâ, on knowing. पापकेन Pâpakena, evil. कर्मणा Karmaṇâ, by the deed. न Na, not. लिप्यते Lipyate, (one) is touched. इति Iti, Here ends the Rik. तस्मात् Tasmât, therefore. एवंवित् Evamvit, who knows this one who knows that the knowledge of the Lord is the only means of attaining Mukti. शांत: Śântaḥ, devoted to the Lord; one who has subdued his senses. दांत: Dântah, one who has subdued his pride; calm. उपरत: Uparataḥ, such as takes delights only in the Lord, who is always near in the heart. (उपं Upa, near, in one who is near, and रत: Rataḥ, one who takes delight in). तितिक्षु: Titikṣuḥ, enduring; enduring the pair of feelings opposite in nature, such as heat, cold, &c. समाहित: Samâhitaḥ, grasping or comprehending the actual thing by the mind. According to the commentary, the reading, must have been क्षमाहित:, Kṣamâhitaḥ, endowed with forgiveness; for it explains the word क्षमा, and not समा, by saying, क्षमा क्रोधाद्यनुत्पत्तिः ॥. भूत्वा Bhûtavâ, being, becoming. आत्मनि Âtmani, within one's own self. एव Eva, only. आत्मानं Âtmânam, the Paramâtman. पश्यति Paśyati, sees; one should see. आत्मानं Âtmânam, the Paramâtman. सर्वं Sarvam, as full. पश्यति Paśyati, one should see. पाप्मा Pâpmâ, sin. एनं Enam, him; one who knows the Brahmaṇ. न Na, not. तरति Tarati, gets to. सर्वं Sarvam, all. पाप्मानं Pâpmânam, the sin. तरति Tarati, crosses; is beyond. एनं Enam, him; the knower of the Brahmaṇ. पाप्मा Pâpmâ, the sin. न Na, not. तपति Tapati, troubles. सर्वं Sarvam, all. पाप्मानं Pâpmânam, the sin. तपति Tapati, burns. ब्राह्मण: Brâhmaṇa, the Lord Paramâtman, who is known by the Veda or Brâhmaṇa. विपाप: Vipâpaḥ, without sin; sinless. विरज: Virajaḥ, without attachment. अविचिकित्स: Avichikitsaḥ, doubtless; without doubt of any sort. भवति Bhavati, becomes. सम्राट् Samrât, oh sovereign. एष: Eṣaḥ, He; the Paramâtman. ब्रह्मलोक: Brahmalokaḥ, full knowledge. इति Iti. याज्ञवल्क्य: Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha, formerly. स: Saḥ, thus instructed by thee. अहं Aham, I. भगवते Bhagavate, to thee; to the venerable teacher. विदेहान् Videhân, the land of the Videhas. ददामि

Dadâmi, give. च Cha, moreover. मां Mâm, me; my own self. अपि Apî, even. सह Saḥ, together with. दास्याय Dâsyâya, for serving (thee) as thy slave. इति Iti.

23. This has been sung in a Ṛik verse:—"This eternal Vastness of Brahmic Consciosness does not get increased by any good deeds, nor decreased by contact with evil. Let one know the truth about Him alone, for by knowing Him, he is not besmirched with evil deeds."

Therefore, (since the knowledge of the Lord leads to Mukti), he who knows (this truth), after having become devoted, humble, God-satisfied, patient, and forgiving (or collected in mind), sees the Supreme Self in his self, alone, sees the self as the All-full. No sin can cross over him, he crosses over every sin, no sin can burn him, he burns all sins. (He knows that the Lord) is free from sin, free from attraction (and repulsion), free from doubt and the vast Brahmic Consciousness, as taught in the Vedas. He is Brahma-loka, the All-full Intelligence, O Monarch. Thou hast attained Him, "thus spoke Yâjñavalkya."

"I give you, venerable Sir, the entire country of the Videhas, together with my self, for serving you," said Janaka Vaideha.—312.

MADHVA'S COMMENTARY.

"Śânti implies the steady and deep devotion to the Lord; and Dama means checking of pride; and Uparama is described to be the state of ever being satisfied with the Lord Viṣṇu, who dwells in the hearts of all. Titikṣâ denotes the endurance of the pairs of opposites, such as heat and cold, etc., and Kṣamâ implies the non-ebullition of anger." Thus it is in the Śabda-Nirṇaya. "Sarvam âtmânam paśyati" means "one sees the Âtman, the Lord Janârdana as Sarvam or All-full." He who knows the Lord as thus, will cross over or get rid of all attachments, doubts and sins, because the Lord Puruṣottama is Himself eternally free from attachments, doubts and sins.

The Lord is called Brâhmaṇa, because He is known through the Vedas, for Brahma is a name of the Vedas; and He who is known (aṇa), through Brahma or Veda, is Brâhmaṇa. He is called Brahmaloka **(ब्रह्मलोक)**, because the Lord God is full (Brahma), and is knowledge (loka).

MANTRA IV. 4. 24.

स वा एष महाजन आत्माऽन्नादो वसुदानो विन्दते वसु य एवं वेद ॥ २४ ॥

सः Saḥ, He. एषः Eṣaḥ, this. महान् Mahân, great. अज Aja, birthless. आत्मा Âtmâ, the Paramâtman. अन्नादः Annâdaḥ, the eater of food; strong, healthy. वसुदानः Vasudânaḥ, the giver of the earthly and the heavenly riches. वै Vai, indeed. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. वसु Vasu, the riches. विन्दते Vindate, obtains.

24. This, verily, is the great Unborn Paramâtman, the eater of food and the giver of riches. Whoever knows this, obtains riches.—313.

MANTRA IV. 4. 25.

स वा एष महाजन आत्माजरोऽमरो ऽमृतोऽभयो ब्रह्माभयं वै ब्रह्माभयꣳ हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

॥ इति चतुर्थे चतुर्थं ब्राह्मणम् ॥ ४ ॥

सः Saḥ, that; the aforesaid. एषः Eṣaḥ, this. महान् Mahân, great. अजः Ajaḥ, unborn. आत्मा Âtmâ, the Paramâtman. अजरः Ajaraḥ, who has no old age; undecaying. अमरः Amaraḥ, who will never die. अमृतः Amṛitaḥ, who never died. अभयः Abhayaḥ, who has no fear. ब्रह्म Brahma, full; who is satisfied in his own self. वै Vai, indeed. ब्रह्म Brahma, the Brahman. अभयं Abhayam, one who has no cause of fear. वै Vai, indeed; to be sure. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. ब्रह्म Brahma, satisfied in His own self. अभयं Abhayam, without any cause of fear. वै Vai, indeed. भवति Bhavati, is. हि Hi, to be sure.

25. This, verily, the Great, Unborn Paramâtman, is Ageless, Deathless, Immortal, Fearless, and satisfied in His own-self. The Brahman has, indeed, no cause of fear. Whoever knows this, becomes, indeed, satisfied in his own self, and is without any cause of fear.—314.

MADHVA'S COMMENTARY.

The Lord is अमर (Amara) because He will never die, and He is अमृत (Amṛita), because He did never die. The word Brahma in this mantra means the state of having attained all the objects of desire; so one who knows Him thus, obtains all the objects of his desire and becomes, through

the grace of Viṣṇu, all desire-obtained and fearless. Thus it is in the same book.

It has been said in the previous but one Mantra, that the Lord *becomes* (भवति) free from sin, free from doubt, &c. Does it mean that the Lord was not free from doubt, &c., before, and that He now becomes so? This objection the Commentator answers, by quoting an authority and showing that the present tense includes the past and future tenses as well:—

[It has been said in the Śabda Nirṇaya (शब्दनिर्णय) that the verbs अभूत (Abhut) "it has been," भविष्यति (Bhaviṣyati) "it will be," and भवति (Bhavati) "it is," &c., when employed in describing the attributes of the Great Lord Hari, all indicate the constant and permanent presence of those qualities in the Lord, though they may be expressed in varying tenses.

Here ends the Bhâṣya on the Śârîra Brâhmaṇam.

MAITREYI (FIFTH) BRAHMANAM.

MANTRA IV. 5. 1.

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्री च कात्यायनी च तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव स्त्रीप्रज्ञैव तर्हि कात्यायन्यथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ १ ॥

अथ Atha, now; and. याज्ञवल्क्यस्य Yâjñavalkyasya, of Yâjñavalkya. द्वे Dve, two. भार्ये Bhârye, wives. बभूवतुः Babhûvatuḥ, were. ह Ha, formerly. मैत्रेयी Maitreyî, Maitreyî by name. च Cha, and. कात्यायनी Kâtyâyanî, Kâtyâyanî by name. च cha, and. तयोः Tayoḥ, among them. मैत्रेयी Maitreyi, Maitreyi. ब्रह्मवादिनी Brahmavâdinî, fond of discussing about the Brahmaṇ. बभूव Babhuva, was. ह Ha. तर्हि Tarhi, then; on the other hand. कात्यायनी Kâtyâyanî, Kâtyâyanî. स्त्रीप्रज्ञा Strîprajñâ, wise in the duties of a house; wife. एव Eva, only. अथ Atha, now. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. अन्यत् Anyat, other. वृत्तम् Vṛittam, mode of life; the life of a Sannyâsin. उपाकरिष्यन् Upâkariṣyan, was desirous of adopting or attaining. ह Ha.

1. Yâjñavalkya had two wives, Maitreyi and Kâtyâyani. Of these two, Maitreyi was a seeker of Brahman, while Kâtyâyani possessed only womanly knowledge. Now Yâjñavalkya was desirous of adopting another mode of life (by retiring into the forest)—315.

MANTRA IV. 5. 2.

मैत्रेयीति होवाच याज्ञवल्क्यः प्रव्रजिष्यन्वा अरेऽहमस्मा-त्स्थानादस्मि हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥ २ ॥

याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. अरे Are, Oh. मैत्रेयि Maitreyi, Maitreyi. अहं Aham, I. अस्मात् Asmât, from this. स्थानात् Sthânât, from the place; from the life of a householder. प्रव्रजिष्यन् Pravrajiṣyan, about to go away; about to leave. अस्मि Asmi, am. इति Iti. वै Vai, indeed. हंत Hantâ, well. ते Te, for thee; for you. अनया Anayâ, this. कात्यायन्या Kâtyâyanyâ, with Kâtyâyanî. अंतं Antam, settlement. करवाणि Karavâṇi, let me do. इति Iti. उवाच Uvâcha, said. ह Ha.

2. Said Yâjñavalkya, addressing Maitreyi :—"I am about to wander forth from this place, O Maitreyi. Now, then, let me make a final arrangement between thee and this Kâtyâyani."—316.

MANTRA IV. 5. 3.

सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृतास्यामिति नेति होवाच याज्ञवल्क्यो यथैवोपकरणवतां जीवितं तथैव ते जीवितꣳ स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥ ३ ॥

(For words meanings, see II. 4. 2. page 198.)

3. Maitreyî said :—"My lord, is it that I shall get immortality when the whole earth may be filled with my possessions?" "No," replied Yâjñavalkya, "Yours shall then be the life like those who have earthly possessions, but from possessions there is no hope of immortal bliss."—317.

MANTRA IV. 5. 4.

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्यां यदेव भगवान्वेद तदेव मे विब्रूहीति ॥ ४ ॥

सा Sâ, that. मैत्रेयी Maitreyî, Maitreyî. उवाच Uvâcha, said. ह Ha. येन Yena, by which; by the worldly possessions. अहं Aham, I. अमृता Amṛitâ, immortal. न Na, not. स्यां Syâm, may be. तेन Tena, by that; by such a possession. अहं Aham, I. किं Kim, what. कुर्यां Kuryâm, should do. भगवान् Bhagavân, my dear Lord; my dear husband. यत् Yat, whatever. एव Eva, only. वेद Veda, knows; knows to be the means of attaining immortality. तत् Tat, that. एव Eva, only. मे Me, to me. विब्रूहि Vibrûhi, speak clearly. इति Iti.

4. Maitreyi said :—" What should I do (with such possessions) by which I may not become immortal ? Tell me clearly that only which my lord knows (to be the means of attaining Mukti or perfection).—318.

MANTRA IV. 5. 5.

स होवाच याज्ञवल्क्यः प्रिया वै खलु नो भवती सती प्रियमवृधद्धन्त तर्हि भवत्येतद्व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥ ५ ॥

सः Sah, that. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. उवाच Uvâcha, said. ह Ha. भवती Bhavatî, you. नः Naḥ, our; to me. प्रिया Priyâ, dear. वै Vai, indeed. खलु Khalu. सती Satî, being; as thou art. तर्हि Tarhi, therefore. भवती Bhavatî, thou. प्रियम् Priyam, what is dear. अवृधत् Avṛidhat, increased. हन्त Hanta, well. एतत् Etat, this. ते Te, to thee. व्याख्यास्यामि Vyâkhyâsyâmi, (I) shall explain तु Tu, but. व्याचक्षाणस्य Vyâchakṣâṇaṣya, while explaining it. मे Me, to me. निदिध्यासस्व Nididhyâsasya, pay heed; be attentive. इति Iti.

5. Yâjñavalkya said,—" Dear as thou art to us, thou hast increased (it by) this dear speech (and so added to our pleasure). Well, I shall explain it to thee. Be attentive to me, while I am explaining it."—319.

MADHVA'S COMMENTARY.

[In Mantra 4 occur the words "priyam avridhat." Some explain it by saying :—" Thou hast increased what is dear to me in thee." This is, however, wrong. It must be explained, in harmony with the similar statement in Adhyâya II, Brâhmaṇa 4, where occurs another recension of it. There the words are :—" Priyam bhâṣase." Therefore, the Commentator explains it by saying :—]

You have increased your pleasant saying; your speech is growing more pleasant.

MANTRA IV. 5. 6.

स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः

प्रिया भवन्ति न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति न वा अरे पशूनां कामाय पशवः प्रिया भवन्त्यात्मनस्तु कामाय पशवः प्रिया भवन्ति न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति न वा अरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेय्यात्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदꣳ सर्वं विदितम् ॥ ६ ॥

Note.—[For word meaning, see. II. 4. 5., pp. 200, 201 and 203. There are two sentences more here which do not occur there, one about पशूनां कामाय and the other about वेदानां कामाय].

6. He replied :—O verily, not by the mere wishing of the husband does a husband become dear to his wife, but through the Will of the Supreme Self does the husband become dear to the wife.

O verily, not by the mere wishing of the wife does a wife become dear to her husband, but by the Will of the Supreme Self does the wife become dear to the husband.

O verily, not by the mere wishing of the sons do the sons become dear to their parents, but by the Will of the Supreme Self do the sons become dear to the parents.

O verily, not by the mere wishing of the Wealth-lord

does the Wealth-lord become dear to men, but by the Will of the Supreme Self does the Wealth-lord become dear to men.

O verily, not by the mere wishing of (Rudra the lord of) cattles, (the Lord of) cattles becomes dear to men, but by the Will of the Supreme Self does the Cattle-Lord become dear to men.

O verily, not by the mere wishing of the (Wisdom-lord) Brahmâ does Brahmâ become dear to men, but by the Will of the Supreme Self does (the Wisdom-lord) Brahmâ become dear to men.

O verily, not by the mere wish of (Vâyu) the Power-lord does the Power-lord become dear to men, but by the Will of the Supreme Self does the Power-lord become dear to men.

O verily, not by the mere wish of the World-lords do the World-lords become dear to men, but by the Will of the Supreme Self do the World-lords become dear to men.

O verily, not by the mere wish of the Shining ones do the Shining ones become dear to men, but by the Will of the Supreme Self do the Shining ones become dear to men.

O verily, not by the mere wishing of the Veda-lords do the Veda-lords become dear to men, but by the Will of the Supreme Self do the Veda-lords become dear to men.

O verily, not by the mere wish of the Elemental-lords do the Elemental-lords become dear to men, but by the Will of the Supreme Self do the Elemental-lords become dear to men.

O verily, not by the mere wish of the All-lady (Lakṣmî) does the All-lady become dear to men, but by the Will of the Supreme Self does the All-lady become dear to men.

Verily, the Supreme Self must be seen, must be heard, must be revolved upon, and must be meditated on. All this is known by seeing, hearing, revolving on and meditating upon the Supreme Self, O Maitreyi.—320.

MANTRA IV. 5.7.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद। क्षत्रं तं परादाद्यो-ऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद। देवास्तं परादुर्योन्यत्रात्मनो देवान्वेद। वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान् वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद । सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमे वेदा । इमानि भूतानीदꣳ सर्वं यदयमात्मा ॥७॥

(For word meaning, see II. 4. 6 pp. 203 and 204. There is only one sentence more here, namely, वेदास्तं परादुर्योऽन्यत्नात्सनो वेदान्वेद ।

7. Brahmâ, the Wisdom-lord, will throw him beyond the Great Beyond, who knows Brahmâ, the Wisdom-lord, as away from (and not under the sway of the) Supreme Self. (Vâyu), the Power-lord, will throw him beyond the Great Beyond, who knows the Power-lord as away from (and not under the sway of) the Supreme Self. The World-lords will throw him beyond the Great Beyond, who knows the World-lords as away from (and not under the sway of) the Supreme Self. The Shining Ones will throw him beyoud the Great Beyond, who knows the Shining Ones as away from (and not under the sway of) the Supreme Self. The Veda-lords will throw him beyond the Great Beyond, who knows the Veda-lords as away from (and not under the sway of) the Supreme Self. The Elemental-lords will throw him beyond the Great Beyond, who knows the Elemental-lords as away from (and not under the sway of) the Supreme Self. The All-lady (Lakṣmî) will throw him beyond the Great beyond, who knows the All-lady as away from (and not under the sway of) the Supreme Self. This Brahmâ, the Wisdom-lord, this Vâyu, the Power-lord, these (lords of the) worlds, these Shining-Ones, these Lords of the Vedas, these (lords of the) Elements, this All-lady, verily, all these exist (there only), where (abides) this Supreme Self.—321.

MANTRA II. 5. 8.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥८॥

सः Saḥ, the example यथा, Yathâ, just as. हन्यमानस्य Hanyamânasya, beaten. दुंदुभेः, Dundubheḥ, of the drum. शब्दान्, Sabdân, the sounds (coming out of the drum, of itself). बाह्यान्, Bâhyân, sounds proceeding from instruments other than the drum, such as those of Muraja, chimes, &c. ग्रहणाय, Grahaṇâya, in order to catch or perceive. न, Na, not. शक्नुयात्, Śaknuyât, is capable; may be able. तु Tu, on the other hand. दुंदुभेः Dundubheḥ, of the drum. ग्रहणेन, Grahaṇena, by the perception. वा Vâ, or. दुंदुभ्याघातस्य, Dundubhyâghâtasya, of the beating of the drum. शब्दः, Śabdaḥ, the sound. गृहीतः Gṛihîtaḥ, is caught; is perceived.

8. As, for instance, a person, who sees a drum being beaten, can never mistake its sounds for those of some other external instrument, but takes them to belong to the drum, or takes them to be caused by the person striking the drum. —322.

MANTRA IV. 5. 9.

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥९॥

सः, Saḥ, the example. यथा, Yathâ, just as. ध्मायमानस्य, Dhmâyamânasya, blown. शंखस्य, Śaṅkhasya, of the shell; of the conch. शब्दान्, Śabdân, the sounds (coming out of the shell). बाह्यान्, Bâhyân, sounds proceeding from something other than the shell. ग्रहणाय, Grahaṇâya, in order to catch or perceive. न Na, not. शक्नुयात्, Śakunyât, is capable; may be able. तु, Tu, on the other hand. शंखस्य, Śaṇkhasya, of the conch. ग्रहणेन, Grahaṇena, by the perception or the knowledge. वा Vâ, or. शंखध्मस्य, Saṅkhadhmasya, of the man blowing the shell. शब्दः, Śabdaḥ, the sound of the conch. गृहीतः, Gṛihîtaḥ, is caught; is perceived.

9. As, for instance, a person, who sees a conch being blown, can never mistake its sounds for those of some other external instrument, but takes them to belong to the conch, or takes them to be caused by the person blowing the conch. —323.

MANTRA IV. 5. 10.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥१०

सः Saḥ, the example, यथा Yathâ, just as. वाद्यमानायै Vâdyamânâyai, played.

वीणायै Vîṇâyai, of the lute. (The fourth case ending for the sixth). शब्दान् Śabdân, the sounds (coming out of the lute). बाह्यान् Bâhyân, sounds proceeding from instruments other than the lute. ग्रहणाय Grahaṇâya, in order to catch or perceive. न Na, not. शक्नुयात् Śaknuyât, is capable; may be able. तु Tu, on the other hand. वीणायै Vîṇâyai, of the lute. ग्रहणेन Grahaṇena, by the perception or the knowledge. वा Vâ, or. वीणावादस्य Vîṇâvâdasya, of the man playing on the lute. शब्दः Śabdaḥ, the sound of the lute. गृहीतः Grihîtaḥ, is perceived.

10. As, for instance, a person, who sees a lute being played upon, can never mistake its sounds for those of some other external instrument, but takes them to belong to the lute, or takes them to be caused by the player on the lute.—324.

NOTE.—The construction of these three Mantras, may be thus, for some of the editions read बाह्यात् शब्दात्, instead of बाह्यान् शब्दान्—the well-known instance is as (स यथा) from the sound (शब्दान्) that has come out of it (बाह्यात्), one is not able to perceive or know, (ग्रहणाय न- शक्नुयात्) of the drum when beaten (दुंदुभेः हन्यमानस्य), but the sound is recognised शब्देन गृहीतः from the knowledge either of the drum or of its beater. (दुंदुभेः ग्रहणेन दुंदुभ्याघातस्य वा) So in the other two.

MANTRA IV. 5. 11.

स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्यो महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितंमयं च लोकः परश्च लोकः सर्वाणि च भूतान्यस्यैवैतानि सर्वाणि निःश्वसितानि ॥११॥

सः Saḥ, it is. यथा Yathâ, as. आर्द्रैः Ârdaih, from fire made of damp wood. अभ्याहितात् Abhyâhitât, greatly burning. पृथक् Prithak, of various kinds. धूमाः Dhûmâḥ, smokes as well as sparks. विनिश्चरंति Viniścharanti, come out. एवं Evam, thus; so. वै Vai, indeed. अरे Are, Oh my dear wife. अस्य Asya, this. महतः Mahataḥ, great. भूतस्य Bhûtasya, of (from) Hayagriva who is eternal. निःश्वसितम् Niśvasitam, come out; proceeded. एतत् Etat, the following. यत् Yat, which. ऋग्वेदः Rigvedaḥ, the Rigveda. यजुर्वेदः Yajurvedaḥ, the Yajurveda. सामवेदः Sâmavedaḥ, the Samâveda. अथर्वांगिरसः Atharvâṅgirasaḥ, the Atharvâṅgirasa. इतिहासः Itihâsaḥ, history; the Pâñcharâtra, the Mahâbhârata, and the Râmâyaṇa, these pass by the name of Itihâsa, though Pañcharâtra has again been enumerated by the word śloka. पुराणं Purâṇam, the Purâṇas; these are eighteen in number. विद्या Vidyâ, the science (मूलश्रुतिः). उपनिषदः Upaniṣadaḥ, the Upaniṣads. श्लोकाः Ślokâḥ, the Pañcharâtra Saṁhitâ. सूत्राणि

Sûtrâṇi, the aphorisms, such as Brahma Sûtras. अनुव्याख्यानानि Anuvyâkhyânâni, the elaborate explanations; notes. व्याख्यानानि Vyâkhyânâni, the explanations of the Vedas. एतानि Etâni, these worlds, such as Mahaḥ (महः), &c. सर्वाणि Sarvâṇi, all. अस्य Asya, his. एव Eva, only. निःश्वसितानि Niḥśvasitâni, creations, made as easily as one breathes. इष्टं. Iṣṭam, the worship. हुतं Hutam, the offering of the sacrifices. आशितं Âśitam, giving away food. पायितं Pâyitam, giving away drinks. अयं Ayam, this. लोकः Lokaḥ, worlds, such as the earth, &c. च Cha. परः Paraḥ, the other. लोकः Lokaḥ, the worlds, such as heaven, &c. च Cha, and. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. च Cha. एतानि Etâni, these worlds, such as Mahaṭ, &c. सर्वाणि Sarvâni, all. अस्य Asya, His. एव Eva, only. निःश्वासितानि Niḥśvasitâni, creations made as easily as one breathes.

11. As from a blazing fire made of damp wood various kinds of smokes arise, so, indeed, my dear, come out as easily as breath from this great Hayagrîva, the Ṛigveda, the Yajurveda, the Sâmaveda, the Atharvâṅgirasa, the Itihâsas, the Purâṇas, sciences, the Upaniṣads, the Pañcharâtra Samhitâ, the aphorisms, the elaborate explanations (of the Vedas), the sciences of Iṣṭi and Homa sacrifices, the methods of making gifts of food and drink, the science of this world and of the next world, and the science of all elements, yea all the rest have proceeded from Him only, as easily as breath.—325.

MANTRA IV. 5. 12.

स यथा सर्वासामपाꣳ समुद्र एकायनमेवꣳ सर्वेषाꣳ स्पर्शानां त्वगेकायनमेवꣳ सर्वेषां गन्धानां नासिके एकायनमेवꣳ सर्वेषाꣳ रसानां जिह्वैकायनमेवꣳ सर्वेषाꣳ रूपाणां चक्षुरेकायनमेवꣳ सर्वेषाꣳ शब्दानाꣳ श्रोत्रमेकायनमेवꣳ सर्वेषाꣳ संकल्पानां मन एकायनमेवꣳ सर्वासां विद्यानाꣳ हृदयमेकायनमेवꣳ सर्वेषां कर्मणाꣳ हस्तावेकायनमेवꣳ सर्वेषामानन्दानामुपस्थ एकायनमेवꣳ सर्वेषां विसर्गाणां पायुरेकायनमेवꣳ सर्वेषामध्वनां पादावेकायनमेवꣳ सर्वेषां वेदानां वागेकायनम् ॥ १२ ॥

(For word meaning, see II. 4. 11, pages, 207 and 208).

12. As the ocean is the sole receptacle of all the waters; as the organ of touch is the sole receptacle of all kinds

of touch; as the tongue is the sole receptacle of all tastes; as the nose is the sole receptacle of all the smells; as the eye is the sole receptacle of colours, as the ear is the sole receptacle of all the sounds; as the mind is the sole receptacle of all determinations; as the heart is the sole receptacle of all sciences, so are the two hands the sole receptacle of all acts; as the organ of generation, is the sole receptacle of all pleasures; as the anus is the sole receptacle of all evacuations; as the two legs are the sole receptacle of all motions; as the speech is the sole receptacle of all the Vedas.—326.

MANTRA IV. 5. 13.

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एवैवं वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञाऽस्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥ १३ ॥

स Sa, it. यथा Yathâ, as. सैंधवघन: Saindhavaghanaḥ, a mass of rock salt. अनन्तर: Anantaraḥ, that has no distinctive inside. अबाह्य: Abâhyaḥ, that has no distinctive outside. कृत्स्न: Kritsnaḥ, the whole being. रसघन: Rasaghanaḥ, quite of the same taste of salt, both inside and outside. एव Eva, only. अरे Are, oh, my dear wife, एवं Evam, so; similarly. अयं Ayam, this. आत्मा Âtmâ, the Âtman. अनंतर: Anantaraḥ, devoid of any distinctive inside. अबाह्य: Abâhyaḥ, devoid of any distinctive outside. कृत्स्न: Kritsnaḥ, the whole प्रज्ञानघन: Prajñânaghana, a mass of pure consciousness. एव Eva, only; एतेभ्य: Etebhyaḥ, these. भूतेभ्य: Bhûtebhyaḥ, from the five gross elements, such as—earth, water, &c. समुत्थाय Samutthâya, growing; making his appearance, coming in contact with the material body. तानि Tâni, those elements; the body consisting of those elements. अनु Anu, following. विनश्यति Vinaśyati, gets free; gets rid of the gross body. एव Eva, in fact. प्रेत्य Pretya, when one has got rid of his material body. संज्ञा Samjñâ, name or term for one who has got rid of the material body. न Na, not. अस्ति Asti, there is. इति Iti, this. अरे Are, oh, my dear wife. ब्रवीमि Bravîmi, (I) tell (you). इति Iti. याज्ञवल्क्य: Yâjñavalkyaḥ Yâjñavalkya. उवाच Uvâcha, said. ह Ha.

13. As a mass of rock salt has no distinctive inside nor outside, but is all a mass of taste of salt alone, so, verily,

this Âtman has no distinctive inside or outside, it is altogether a mass of Consciousness. The mukta jîva, rising from these elements, again disappears with them. After the "Great Passing Away," there is no consciousness. This is what I have to tell thee." Thus said Yâjñavalkya.—327.

MADHVA'S COMMENTARY.

In Mantra 13 occur the words:—"Sa yathâ saindhava ghano anantaro avâhyaḥ, &c." Some have translated it as meaning:—"As a mass of salt has neither inside nor outside." This is wrong, for a mass of salt has an inside and an outside. The Commentator, therefore, explains it thus:—

As there is no difference in the inside or outside of a mass of salt, everywhere it is a mass of salt, and tastes salt, so, &c.

MANTRA IV. 5. 14.

सा होवाच मैत्रेय्यत्रैव मा भगवान्मोहान्तमापीपिपन्न वा अहमिमं विजानातीति स होवाच न वा अरेऽहं मोहं ब्रवीम्यविनाशी वा अरेऽयमात्माऽनुच्छित्तिधर्मा ॥ १४ ॥

सा Sâ, that. मैत्रेयी Maitreyî, Maitreyî. उवाच Uvâcha, said. ह Ha. भगवान् Bhagavân, oh my lord. अत्र Atra, here. एव Eva, only. मा Ma, to me. मोहांतम् Mohântam, the distraction called bewilderment. आपीपिपत् Âpîpipat, caused to obtain. अहं Aham, that unavoidable. इमं Imam, Him; the Paramâtman. न Na, not. विजानाति Vijânâti, does the jîva know. इति Iti. सः Sah, he; Yâjñavalkya. उवाच Uvâcha, said. ह Ha. अरे Are, oh my dear wife. अहं Aham, I. मोहं Moham, anything bewildering. न Na, not. ब्रवीमि Bravîmi, tell; speak. अरे Are, oh Maitreyî. अयं Ayam, this. आत्मा Âtmâ, Âtman. अविनाशी Avinâśî, indestructible. अनुच्छित्तिधर्मा Anuchchhittidharmâ, of the nature of invariability or changelessness.

14. Then said Maitreyî:—"Herein your venerable self has thrown me into deep bewilderment. (If the mukta has no consciousness of anything external) then this mukta jîva does not know even the Lord Aham, "I am that I am."

"Verily, I am not saying anything bewildering," said he, "Imperishable is, indeed, this Atman, and its nature is (such that its specific knowledge is) indestructible."—328.

MADHVA'S COMMENTARY.

In Mantra 14 occur the words:—"Na vâ aham imam *vijânâti.*" This is the reading of Madhva. Other texts read it as *vijânâmi.* However,

he comments on this reading. It is liable to misconstruction, for others reading it as vijânâmi have translated it as:—"Here, Sir, thou hast landed me in utter bewilderment. Indeed, I do not understand him." This is wrong, and so the Commentator says:—

The correct reading is:—"Na vâ aham imam vijânâti," meaning—This mukta (jîva) would not know even the *Aham*, the Unavoidable Lord, (if there be no consciousness in mukti). "Aham means Aheyam or the Unavoidable, the Supreme Self. The mukta jîva would not know Him. So the preceding sentence, "atraiva mâ bhagavân mohântam apîpipat," becomes harmonised. For it means "here indeed you, Sir, have caused me to fall into the destruction, called Bewilderment, when you say there is no consciousness in mukti, for then all mukhta jîvas would not know the Lord called Aham, the Unavoidable." Thus it is established that in sentences like, "aham Brahmâsmi, &c," the word 'aham' means the Unavoidable, and does not mean "I." If 'aham' here meant "I," then the construction ought to have been, "Aham *vijânâmi*," and not "aham *vijânâti*," as it is here. So 'aham' here is a noun, standing in construction with the verb *vijânâti*, and it is not a pronoun.

[An objector may say:—But may not vijânâti be an archaic form for vijânâmi, for in the Vedas a third person may be employed for the first person. To this, we reply, but that also cannot be. The startling statement of Yâjñavalkya was "na pretya sañjñâsti." He meant to say that in Mokṣa, all bhûtas (prakṛitic objects) are destroyed, so there can arise no consciousness of things external, and so he said:—"In Mukti there is no consciousness." He did not deny the presence of all consciousness, but only the special consciousness of bhûtas or elemental knowledge. But Maitreyî, not understanding the real meaning of Yâjñavalkya, thought that he denied all consciousness to muktas, and so she asked:—"Atraiva, &c." "If here in mukti there be no consciousness, &c., so if the sense be that."—"I donot know this Supreme Self," how could this be an appropriate speech of Maitreyî. She ought to have said:—"I do not understand you, Sir, when you say that the Muktas have no consciousness," and not, "I do not understand this Brahman." Therefore, the meaning given above should be accepted, in order to make the question of Maitreyî consistent with the doubt raised by the assertion of Yâjñavalkya.

An objector may say:—The phrase, "na vâ aham, &c.," is not a question raised on the saying of Yâjnavalkya, that there is no sañjñâ in Mukti, but it refers to prajñânaghana of the preceding sentence, and means "atraiva," that is, in this prajñânaghana, in this solid mass of

consciousness, there remains no sañjñâ or separate consciousness in Mukti, and thus arose the bewilderment, why the individual consciousness should vanish, like a smaller light in a bigger light, in the universal consciousness. And so Maitreyî says :—" I do not understand this." To this, we reply, it is not so. For here also, you take the assertion of Yâjñavalkya as to there being no consciousness in Mukti, as understood in her question, even if it referred to prajñânaghana. And the same difficulty would arise here also, with the additional difficulty of inserting the whole assertion of Yâjñavalkya by way of ellipsis, to complete the sentence.

An objector says :—Yâjñavalkya had asserted, in a general way, that there was no consciousness in Mukti. How would that lead to the question, that Mukta would have no consciousness even of the Lord, called " I am that I am." To this, we say, it is no objection at all. If Yâjñavalkya asserted in a general way, that there was absence of all consciousness in Mukti, then it follows, as a logical consequence, that a Mukta can have no consciousness of God even, and so the question of Maitreyî was very appropriate, when she said :—" If here in Mukti, there be no consciousness, then the Mukta jîva would have no consciousness of God (Aham) even, and so you have thrown me into a fatal bewilderment. For, if the Mukta has no consciousness of anything external, then the consciousness of God would be only a subjective consciousness of the Mukta, and so a mere fancy and a mithyâ jñânam." This was the meaning of the question put by Maitreyî.

MANTRA IV. 5. 15.

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति तदितर इतरꣳ रसयते तदितर इतरमभिवदति तदितर इतरꣳ शृणोति तदितर इतरं मनुते तदितर इतरꣳ स्पृशति तदितर इतरं विजानाति ॥ यत्र त्वस्य सर्व्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कꣳ रसयेत्तत्केन कमभिवदेत्तत्केन कꣳ शृणुयात्तत्केन कं मन्वीत तत्केन कꣳ स्पृशेत्तत्केन कं विजानीयाद्येनेदꣳ सर्वं विजानाति तं केन विजानीयात्स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यतेऽशीर्य्यो न हि शीर्य्यतेऽसङ्गो न हि सज्जतेऽसितो न व्यथते न रिष्यति विज्ञातारमरे केन

विजानीयादित्युक्तानुशासनासि मैत्रेय्येतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

इति पञ्चमं ब्राह्मणम् ॥ १५ ॥

यत्र Yatra, when. द्वैतम् Dvaitam, different thing. (द्विता Dvitâ, separatedness or difference between things; and the things themselves, in which there is this difference, are called Dvaita. द्वित Dvitâ, separatedness. अञ् Añ, those that have). इव Iva, as if. This word indicates the dependence of one (the objects of perception) upon the other. भवति Bhavati, is; becomes. हि Hi, indeed. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; the objects, the objects of perception, such as pitcher, &c. जिघ्रति Jighrati, smells. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; the object of perception. पश्यति Paśyati, sees. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. शृणोति Śriṇoti, hears. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. अभिवदति Abhivadati, says; speaks. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. मनुते Manute, thinks. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. स्पृशति Spriśati, touches. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. रसयते Rasayate, tastes. तत् Tat, then. इतरः Itaraḥ, the one; a man. इतरं Itaram, the other; an object. विजानाति Vijânâti, knows; perceives. यत्र Yatra, where; in such a Mukti which is the cessation of Avidyâ only. तु Tu, only. अस्य Asya, His; of the knower, of a sentient being. सर्वं Sarvam, all; all the organs of perception. आत्मा Âtmâ, pure self; soul. एव Eva only. अभूत् Abhût, becomes. तत् Tat, then. केन Kena, by which; by which organ, or Indriya. कं Kam, what; what object of perception. जिघ्रेत् Jighret, can smell; is there the possibility of smelling. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. पश्येत् Paśyet, can see; may he be able to see. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. शृणुयात् Sriṇuyât, can hear; is there possibility of hearing. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. अभिवदेत् Abhivadet, can speak. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. मन्वीत Manvîta, can think. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. स्पृशेत् Spriśet, can touch. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. रसयेत् Rasayet, can taste. तत् Tat, then. केन Kena, by which; by which organ. कं Kam, what; what object. विजानीयात् Vijânîyât, can know. येन Yena, by whom. इदम् Idam, this. सर्वं Sarvam, all. विजानाति Vijânâti, he knows. तं Tam, him. केन Kena, by what. विजानीयात्, Vijânîyât, he may know. सः Saḥ, that. एषः Eṣaḥ, Viṣṇu; the Paramâtman. इति Iti, such; touched with misery, like Brahmâ. न Na, not. इति Iti, such; not touched by misery, like mukta Ramâ. न Na, not. आत्मा Âtmâ, Viṣṇu. अगृह्यः Agrihyaḥ, incapable of being grasped as a whole; (incomprehensible). हि Hi,

because. न Na, not. गृह्यते Gṛihyate, has ever been grasped or comprehended. अशीर्यः Aśîryaḥ, incapable of wearing out. हि Hi, because. न Na, not. शीर्यते Śîryate, has ever worn out. असंगः Asaṇgaḥ, such as does not come in contact (with anything foul). हि Hi, because. न Na, not. सज्यते Sajyate, has ever come in contact. असितः Asitaḥ, free from bondage. न Na, not. व्यथते Vyathate, is subject to pain. न Na, not. रिष्यति Riṣyati, is subject to destruction. अरे Are, Oh, Maitreyî. विज्ञातारम् Vijñâtâram, the knower; one's own self. केन Kena, how. विजानीयात् Vijânîyât, should know. इति Iti, in this manner. उक्तानुशासनासि Uktânuśâsanâsi, thou art instructed. मैत्रेयि Maitreyî, Oh, Maitreyî. अरे Are, Oh my dear. एतावत् Etâvat, so far extends. खलु Khalu, truly. अमृतत्वम् Amṛitatvam, immortality. इति Iti. उक्त्वा Uktvâ, having said. याज्ञवल्क्यः Yâjñavalkyaḥ, Yâjñavalkya. विजहार Vijahâra, went away.

15. When there is a different thing, a dependent one, so to speak, then (it is) that one smells the other; then (it is) that one sees the other; then (it is) that one hears the other; then (it is) that one speaks the other; then (it is) that one thinks the other; then (it is) that one tastes the other; then (it is) that one touches the other; then (it is) that one knows or perceives the other. But when (as some say, it is the case in the Mukti which is the cessation of Avidyâ only everything of the sentient jîva becomes Âtman only, then by which organ can the sentient jîva smell and what would he smell? Then by which organ can the sentient jîva see, and what would he see? Then by which organ can the sentient jîva hear, and what would he hear? Then by which organ can the sentient jîva speak, and what would he speak? Then by which organ can the sentient jîva think, and what would he think? Then by which organ can the sentient jîva touch, and what would he touch? Then by which organ can the sentient jîva taste, and what would he taste? Then by which organ can the sentient jîva perceive, and what would he perceive? How can the jîva know Him, the Paramâtman, through whose grace he knows or perceives all this? This Paramâtman is neither like Brahmâ touched with misery; nor is He like Mukta Ramâ untouched by misery. This Âtman is incapable of being grasped as a

whole, for no one has ever been able to grasp Him. This Âtman is incapable of wearing out, for He has never worn out. This Âtman does not come in contact (with anything foul), for He has never come in contact (with anything foul). It is the nature of this Âtman that He is ever free from bondage, that He never feels miserable and that He is never destroyed. (In short), Oh my dear wife, how should the jîva perceive his own self, the real knower? In this manner, thou art instructed. In this, O beloved, in truth, consists immortality that the Mukta jîva should know the Lord in Mukti. Having said thus, Yâjnavalkya went away.—329.

Here ends the Maitreyî Brâhmaṇam.

MADHVA'S COMMENTARY.

[In Mantra 15 occur the words :—" Etâvad are khalvamritatvam iti, hoktvâ Yâjñavalkyo vijahâra." It has been translated by others as meaning, " Thus far has been taught the means of obtaining Mukti. Having said so, Yâjñavalkya went away into the forest." This is wrong. The Commentator, therefore, explains it :—]

Verily, immortality or mokṣa of the ever-conscious jîva consists in this, that he should know, in mukti, the wisdom and the activities, &c., of the Supreme Self, and never be unconscious of Him.

Yâjñavalkya had already said before :—" I do not tell thee anything bewildering. Thou fanciest so, by not grasping my real meaning." So, in order to remove any false notions regarding Mokṣa, such as those of the Bauddhas, who hold that Mukti consists in the destruction of the âtman, he says :—" Avinâśî vâ are ayam âtmâ"—" That self is verily imperishable." Similarly, to remove the false notions of the Vaiśeṣikas, who hold that Mokṣa consists in the uchchheda or destruction of all specific knowledge, he says :—" Anuchchhitti-dharma—its specific knowledge is never destroyed." Similarly, the notion of those, who hold that pure consciousness, without any object of consciousness, remains in Mokṣa, is also misleading, and so the Commentator says, that there can be no consciousness without an object of consciousness.

To prove this, he quotes an authority :—

It is thus said in the Brahmatarka :—" Mokṣa consists in knowing Viṣṇu, and in knowing all objects and enjoying bliss by the mukta jîva. If there were absence of such knowledge, where would there be any

happiness in Mukti ? There can be no knowledge in the absence of an object of knowledge, in the absence of knowledge there results śûnyatâ or annihilation. Therefore, mokṣa is always accompanied with objects of knowledge (in the shape of the various forms of the Lord), and its nature is eternal joy and happiness."

Here ends the commentary on Maitreyi Brâhmaṇam.

Note :—Compare Chhândogya Upaniṣad (VIII. 12. 3).

एवमेवैष संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः स तत्र पर्य्येति जक्षन्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥

" He, through whose grace, this released soul, arising from his last body, and having approached the Highest Light, is restored to his own form, is the Highest Person. The Mukta moves about there laughing, playing, and rejoicing, with women, with carriages, with other Muktas of his own period or of the past Kalpas. (So great is his ecstasy) that he does not remember even the person standing near him, nor even his own body. And, as a charioteer, is appointed by his master, to drive the carriage, just so is this Prâṇa appointed to drive this chariot of the body."

So also Ibid (VII. 25. 2) :—" He who sees Him thus, thinks of Him thus, understands Him thus, He always thinks the Self to be highest, He sports in the Self, He unites with the Self, has the Self for his joy, and comes directly under the rule of the Self."

So also in the same Upaniṣad (VII. 26. 2), there is this verse about it :—" The released soul does not see death, nor illness, nor pain. The released sees everything and obtains everything everywhere. He becomes one, He becomes three, He becomes five, He becomes nine, and, it is said, He becomes eleven as well ; nay, He becomes one hundred and eleven and one thousand and twenty."

So also in the Br. Upaniṣad (I. 5. 9, page 94) :—" He, who worships the Supreme Self alone as the Refuge, has (the fruits of) his works never exhausted. Whatever he desires, that even he gets from That Self (Hari)."

So also in the Kaṭha Upaniṣad (IV. 15.) :—" As pure water poured into pure water becomes like that, O, Gautama, so even the Âtmâ (or ruler of all the) Munis, who are knowers, becomes like that Param-Âtaman (Brahman, but not identical with him).

Note.—The Âtmâ in this verse refers to the chief Vâyu, and it means that this Vâyu, who is Âtmâ or Lord of wise sages or Munis, when liberated, only gets *similarity* with the Supreme Self, but not identity with the Supreme.

Similarly, in the Muṇḍaka Upaniṣad (III. 1. 3) :—" When the jîva sees the golden-coloured Creator and Lord, as the Person, from whom Brahmâ comes out, then the wise, shaking off virtue and vice and becoming free from Avidyâ, attains the highest *similarity*."

Note.—These Mantras show that in the highest Mukti, a jîva attains *similarity*, but not identity, with the Supreme Self. This similarity implies that the Mukta experiences all kinds of Bhogas or enjoyments.

So also in the Gîtâ (XIV. 1 and 2) :—" I will again proclaim that Supreme Wisdom, of all wisdom the best, which having known, all the Sages (Munis) have gone hence to the Supreme Perfection.

" Having taken refuge in this Wisdom and being *assimilated* to My own nature, they are not re-born even in the emanation of a universe, nor are disquieted in the dissolution."

So also in a Purâṇa we have the following verse :—

न वर्तते यत्र रजस्तमस्तयोः सत्वंच मिश्रं न च कालविक्रमः ।

न यत्र माया किमुतापरेहरेरनुव्रता यत्र सुरासुरार्चिताः ॥

" Where there does not exist either Rajas (Mobility) or Tamas (Inertia), nor does exist where the mixed Sattva, nor where does Time has his power, where even Mâyâ does not go, what to say of others, there exist the Lord Hari and his followers, consisting of Suras and Asuras, who are engaged in the constant worship of that Lord."

So also in the following verse :—

श्यामावदाताः शतपत्रलोचनाः पिशङ्गवस्त्रासुरुचः सुपेशसः ।

All these extracts from Śruti, Smrîtî, Itihâsas, and Purâṇas show that even in Nirguṇa Mukti, there are enjoyments after the attainment of such Mukti.

[An objector says :—" This last extract shows, that Muktas have a body, and so also the extract from the Chhândogya Upaniṣad also shows that the Muktas have various kinds of enjoyments. On the other hand, there are authorities to the effect that the Muktas have no body. How do you reconcile them ?" To this the Commentator answers :—]

The Muktas are said to be Aśarîri or bodiless, in this sense that they have no bodies consisting of Prâkṛitic matter, namely, of matter consisting of Sattva, Rajas or Tamas. Their bodies are of super-matter, namely, Chidânanda matter, or matter consisting merely of intelligence and bliss. The Muktas have no sense organs, they do not consume any food, nor excrete any thing, and their bodies constantly give out sweet scent.

ATHA VAMSA BRAHMANAM.

MANTRA IV. 6. 1.

अथ वंशः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः पौतिमाष्यात्पौतिमाष्यो गौपवनाद्गौपवनः कौशिकात्कौशिकः कौण्डिन्यात्कौण्डिन्यः शाण्डिल्याच्छाण्डिल्यः कौशिकाच्च गौतमाच्च गौतमः ॥ १ ॥

पौतिमाष्यात् from Pautimâṣya (we). पौतिमाष्यः Pautimâṣyaḥ, Pautimâṣya. गौपवनात् Gaupavanât (was the disciple) of Gaupavana. गौपवनः Gaupavanaḥ, Gaupavana. पौतिमाष्यात् Pautimâṣyât (was the disciple) of Pautimâṣya. पौतिमाष्यः Pautimâṣyaḥ, Pautimâṣya. गौपवनात् Gaupavanât (was the disciple) of Gaupavana. गौपवनः Gaupavanaḥ, Gaupavana. कौशिकात् Kauśikât (was the disciple) of Kauśika. कौशिकः Kauśikaḥ, Kauśika. कौण्डिन्यात् Kauṇḍinyât (was the disciple) of Kauṇḍinya. कौण्डिन्यः Kauṇḍinyaḥ, Kauṇḍinya. शाण्डिल्यात् Śâṇḍilyât (was the disciple) of Śâṇḍilya. शाण्डिल्यः Śâṇḍilyaḥ, Śâṇḍilya. कौशिकात् Kauśikât (was the disciple) of Kauśika. च Cha. गौतमः Gautamaḥ, Gautama. च Cha, and. गौतमात् Gautamât (was the disciple) of Gautama.

1. Now follows the stem :—

(1) (We) from Pautimâṣya.
(2) Pautimâṣya from Gaupavana.
(3) Gaupavana from Pautimâṣya.
(4) Pautimâṣya from Gaupavana.
(5) Gaupavana from Kauśika.
(6) Kauśika from Kauṇḍinya.
(7) Kauṇḍinya from Śâṇḍilya.
(8) Śâṇḍilya from Kauśika and Gautama.
(9) Gautama.

MANTRA IV. 6. 2.

आग्निवेश्यादाग्निवेश्यो गार्ग्याद्गार्ग्यो गार्ग्याद्गार्ग्यो गौतमाद्गौतमः सैतवात्सैतवः पाराशर्यायणात्पाराशर्यायणो गार्ग्यायणाद्गार्ग्यायण उद्दालकायनादुद्दालकायनो जाबालायनाज्जाबालायनो

माध्यन्दिनायनान्माध्यन्दिनायनः सौकरायणात्सौकरायणः काषा-यणात्काषायणः सायकायनात्सायकायनः कौशिकायनेः कौशिका-यनिः ॥ २ ॥

अग्निवेश्यात् The line from Agniveśya. अग्निवेश्यः Âgniveśyaḥ, Âgniveśya. गार्ग्यात् from Gârgya. गार्ग्यः Gârgyaḥ, Gârgya. गार्ग्यात् Gârgyât (was the disciple) of Gârgya. गार्ग्यः Gârgyaḥ, Gârgya. गौतमात् Gautamát, (was the disciple) of Gautama. गौतमः Gautamaḥ, Gautama. सैतवात् Saitavât (was the disciple) of Saitava. सैतवः Saitavaḥ, Saitava. पाराशर्यायणात् Pârâśaryâyaṇât (was the disciple) of Pârâśaryâyaṇa. पाराशर्यायणः Pârâśaryâyaṇaḥ, Pârâśarayaṇa. गार्ग्यायणात् Gârgyâyaṇât (was the disciple) of Gârgyâyaṇa गार्ग्यायणः Gârgâyaṇaḥ, Gârgâyaṇa. उद्दालकायनः Uddâlakâyanaḥ, Uddâlakâyana. उद्दालकायन Uddâlakâyana. जाबालायनात् Jâbâlâyanât (was the disciple) of Jâbâlâyana. जाबालायनः Jâbâlayanaḥ, Jâbâlayana. माध्यन्दिनायनात् Mâdhyandinâyanât (was the disciple) of Mâdhyan. माध्यन्दिनायनः Mâdhyandinâyanah, Mâdhyandinâyana. सौकरायणात् Saukarâyaṇât (was the disciple) of Saukarâyaṇa. सौकरायणः Saukarâyanaḥ, Saukarâyaṇa. काषायणात् Kâṣâyaṇât (was the disciple) of Kâṣâyaṇa. काषायणः Kâṣâ-yaṇaḥ, Kâṣâyaṇa. सायकायनात् Sâyakâyanât (was the disciple) of Sâyakâyana. सायकायनः Sâyakâyanaḥ, Sâyakâyana. कौशिकायनेः Kauśikâyaneḥ (was the disciple) of Kauśikâyana. कौशिकायनिः Kauśikâyaniḥ, Kauśikâyani.

2. From Agniveśya :—

(10) Agniveśya from Gârgya.
(11) Gârgya from Gârgya.
(12) Gârgya from Gautama.
(13) Gautama from Saitava.
(14) Saitava from Pârâśâryâyaṇa.
(15) Pârâśâryâyaṇa from Gârgyâyaṇa.
(16) Gârgyâyaṇa from Uddâlakâyana.
(17) Uddâlakâyana from Jâbâlâyana,
(18) Jâbâlâyana from Mâdhyandinâyana.
(19) Mâdhyandinâyana from Saukarâyaṇa.
(20) Saukarâyaṇa from Kâṣâyaṇa.
(21) Kâṣâyaṇa from Sâyakâyana.
(22) Sâyakâyana from Kauśikâyani.
(23) Kauśikâyani.

MANTRA IV. 6. 3.

घृतकौशिकाद्घृतकौशिकः पाराशर्यायणात्पाराशर्यायणः पाराशर्यात्पाराशर्यो जातूकर्ण्याज्जातूकर्ण्य आसुरायणाच्च यास्का-

च्चासुरायणस्त्रैवणेस्त्रैवणिरौपजंधनेरौपजधंनिरासुरेरासुरिर्भारद्वाजा-द्भारद्वाज आत्रेयादात्रेयो माण्टेर्माण्टिर्गौतमाद्गौतमो गौतमाद्गौ-तमो वात्स्याद्वात्स्यः शाण्डिल्याच्छाण्डिल्यः कैशोर्यात्काप्यात्कै-शोर्यः काप्यः कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भी-कौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवाद्वत्सनपाद्बाभ्रवः पथः सौभरात्पन्थाः सौभरोऽयास्यादाङ्गिरसादयास्य आङ्गिरस आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्राद्विश्वरूपस्त्वाष्ट्रोऽ-श्विभ्यामश्विनौ दधीच आथर्वणाद्दध्यङ्ङाथर्वणो दैवादथर्वा दैवो मृत्योः प्राध्वंसनान्मृत्युः प्राध्वंसनः प्रध्वंसनात्प्रध्वंसन एकर्षेरेकर्षिर्विप्रचित्तेर्विप्रचित्तिर्व्यष्टेर्व्यष्टिः सनारोः सनारुः स-नातनात्सनातनः सनगात्सनगः परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म स्वयंभुब्रह्मणे नमः ॥ ३ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥ चतुर्थोऽध्यायः ॥ ४ ॥

घृतकौशिक: Ghritakausikah, Gritakausika (the line from) घृतकौशिक: Ghritakausikah, Gritakausika. पाराशर्यायणात् Pârâsaryâyanât (was the disciple) of Pârâsaryâyana. पाराशर्यायण: Pârâsaryâyanah, Pârâsaryâyana. पाराशर्यात् Pârâsaryât (was the disciple) of Pârâsarya. पाराशर्य: Pârâsaryah, Pârâsarya. जातुकर्ण्यात् Jâtukarnyât (was the disciple) of Jâtukarnya. जातुकर्ण्य: Jâtukarnyah, Jatukarnya. आसुरायणात् Âsurâyanât, (was the disciple) of Âsurâyana. आसुरायण: Âsurâyanah, Âsurâyana. च Cha. यास्कात् Yâskât (was the disciple) of Yâska. च Cha, and. त्रैवणि: Traivarnih, Traivarni. त्रैवणे: Traivarneh, (was the disciple) of Traivarni. औपजंधनि: Aupapañchadhanih, Aupapañchadhani. औपजंधने: Aupapañchadhaneh (was the disciple) of Aupapañchadhani. आसुरि: Âsurih, Âsuri. आसुरे: Âsureh (was the disciple) of Âsuri. भारद्वाज: Bhâradvâjah, Bhâradvâja. भारद्वाजात् Bhâradvâjât (was the disciple) of Bhâradvâj. आत्रेय: Âtreyah, Âtreya. आत्रेयात् Âtreyât (was the disciple) of Âtreya. माण्टि: Mântih, Mânti. माण्टे: Mânteh (was the disciple) of Mânti. गौतम: Gautamah, Gautama. गौतमात् Gautamât (was the disciple) of Gautama. वात्स्य: Vâtsyah, Vâtsya. वात्स्यात् Vâtsyât (was the disciple) of Vâtsya. शाण्डिल्य: Sândilyah, Sândilya. शाण्डिल्यात् Sândilyât (was the disciple) of Sândilya. कैशोर्य: काप्य: Kaisoryah Kâpyah, Kaisorya Kâpya. कैशोर्यात्काप्यात् Kaisoryâtkâpyât (was the disciple) of Kaisoryakâpya. कुमारहारित: Kumâraháritah, Kumârahârita. कुमारहारितात् Kumârahâritât (was the disciple) of Kumârahârita. गालव: Gâlavah, Gâlava. गालवात् Gâlavât (was the disciple) of Gâlava.

विदर्भीकौंडिन्यः Vidarbhîkauṇḍinyaḥ, Vidarbhîkauṇḍinya. विदर्भीकौंडिन्यात् Vidarbhîkauṇḍinyât (was the disciple) of Vidarbhîkauṇḍinya. वत्सनपाद्बाभ्रवः Vatsanapâdbâbhravaḥ, Vatsanapâdbâbhrava. वत्सनपातोबाभ्रवात् Vatsanapâtobâbhravât (was the disciple) of Vatsanapâdbâbhrava. पंथासौभरः Panthâsaubharaḥ, Panthâsaubhara. पंथः सौभरात् Panthaḥsaubharât (was the disciple) of Panthâsaubhara. अयास्य आंगिरसः Ayâsya Âṅgirasaḥ, Ayâsya Âṅgirasa. अयास्यादांगिरसात् Ayâsyâdâṅgirasât (was the disciple) of Ayâsya Âṅgirasa. आभूतिस्त्वाष्ट्रः Âbhûtistvâṣṭraḥ, Âbhûtistvâṣṭra. आभूतेस्त्वाष्ट्रात् Âbhûtestvâṣṭrât (was the disciple) of Âbhûtistvâṣṭra. विश्वरूपस्त्वाष्ट्रः Viśvarûpstvâṣṭraḥ, Viśvarûpastvâṣṭra. विश्वरूपात्त्वाष्ट्रात् Viśvarûpâttvâṣṭrât (was the disciple) of Viśvarûpastvaṣṭra. अश्विनौ Aśvinau, the two Aśvins. अश्विभ्याम् Aśvibhyâm (were the disciples) of the two Aśvins. दध्यङ्ङाथर्वणः Dadhayṅṇâtharvaṇaḥ, Dadhyaṅṇâtharvaṇa. दधीचआथर्वणात् Dadhîchaâtharvaṇât (was the disciple) of Dadhyaṅṇâtharvaṇa. अथर्वादैवः Atharvâdaivaḥ, Atharvâdaiva. अथर्वणोदैवात् Atharvaṇodâivât (was the disciple) of Âtharvâdaiva. मृत्युः प्राध्वंसनः Mṛityuḥ Prâdhvaṃsanaḥ, Mṛityuprâdhvaṃsana. मृत्योः प्राध्वंसनात् Mṛityoprâdhvaṃsanât (was the disciple of) Mṛityu prâdnvaṃsana. प्रध्वंसनः Pradhvaṃsanaḥ, Pradhvaṃsana प्रध्वंसनात् Pradhvaṃsanât, (was the disciple of) Pradhvaṃsana एकऋषिः Ekaṛiṣiḥ, Ekaṛiṣi. एकऋषेः Ekariṣeḥ (was the disciple of) Ekaṛiṣi. विप्रचित्तिः Viprachittiḥ, Viprachitti. विप्रचित्तेः (was the disciple of) Viprachitti. व्यष्टिः Vyaṣṭiḥ, Vyaṣṭi. व्यष्टेः Vyaṣṭeḥ, (was the disciple of) Vyaṣṭi. सनारुः Sanâruḥ, Sanâru. सनारोः Sanâroḥ, (was the disciple of) Sanâru. सनातनः Sanâtanaḥ, Sanâtana. सनातनात् Sanâtanât, (was the disciple of) Sanâtana. सनकः Sanakaḥ, Sanaka. सनकात् Sanakât (was the disciple of) Sanaka. परमेष्ठी Parameṣṭhî, Parameṣṭhî. परमेष्ठिनः Parameṣṭhinaḥ (was the disciple of) Parameṣṭhî. ब्रह्म Brahma, Brahma. ब्रह्मणः Brahmaṇaḥ (was the disciple of) Brahmâ. स्वयंभुब्रह्मणे Svayambhu Brahmaṇe, to Svayambhu Brahmaṇ नमः Namaḥ, salutations.

(23) From Ghṛitakauśika.
(24) Ghṛitakauśika from Pârâśaryâyaṇa.
(25) Pârâśaryâyaṇa from Pârâśarya.
(26) Pârâśarya from Jâtukarṇya.
(27) Jâtukarṇya from Âsurâyaṇa and Yâska.
(28) Âsurâyana from Traivaṇi.
(29) Traivaṇi from Aupapañchadhani.
(30) Aupapañchadhani from Âsuri.
(31) Âsuri from Bhâradvâja.
(32) Bhâradvâja from Âtreya.
(33) Âtreya from Mâṇṭi.
(34) Mâṇṭi from Gautama.
(35) Gautama from Gautama.
(36) Gautama from Vâtsya.

(37) Vâtsya from Sâṇḍilya.
(38) Sâṇḍilya from Kaiśorya Kâpya.
(39) Kaiśorya Kâpya from Kumâraharita.,
(40) Kumâraharita from Gâlava.
(41) Gâlava from Vidarbhî-kauṇḍinya.
(42) Vidarbhî-kauṇḍinya from Vatsanapât Bâbhrava.
(43) Vatsanapât Bâbhrava from Panthâ Saubhara.
(44) Panthâ Saubhara from Ayâsya Ângirasa.
(45) Ayâsya Ângirasa from Âbhuti Tvaṣṭra.
(46) Âbhuti Tvaṣṭra from Visvarûpa Tvaṣṭra.
(47) Viśvarûpa Tvaṣṭra from Aśvinau.
(48) Aśvinau from Dadhyak Âtharvaṇa.
(49) Dadhyak Âtharvaṇa from Atharvaṇa Daiva.
(50) Âtharvaṇa Daiva from Mṛityu Prâdhvaṁsana.
(51) Mṛityu Prâdhvaṁsana from Prâdhvaṁsana.
(52) Prâdhvaṁsana from Ekarṣi.
(53) Ekarṣi from Viprachitti.
(54) Viprachitti from Vyaṣṭi.
(55) Vyaṣṭi from Sanâru.
(56) Sanâru from Sanâtana.
(57) Sanâtana from Sanaka.
(58) Sanaka from Parameṣṭhin.
(59) Parameṣṭhin from Brahman.
(60) Brahman is Svayambhu, self-existent. Adoration to Brahman.

Here ends the Sixth Brâhmaṇâm.

THE BHÂṢYA ON THE VAMŚA BRÂHMAṆAM.

Sometimes those of superior caste or order may easily receive instructions from those of the inferior caste or order; and such a conduct is no way prejudicial to their superiority.

So in this Vaṁśa Brâhmaṇâ the teachers are not always of superior order to the students; for example, the Âtharvams are no way of higher order than the two Aśvins.

Here ends the Vaṁśa Brâhmaṇâm.
Here ends the Fourth Adhyâya.

FIFTH ADHYAYA.

अथ प्रथमं ब्राह्मणम् ।

FIRST BRAHMANAM.

MANTRA V. 1. 1.

पञ्चमोऽध्यायः ।

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ ३ खं ब्रह्म खं पुराणं वायुरं खमिति ह स्माह कौरव्यायणीपुत्रो वेदोयं ब्राह्मणा विदुर्वेदैनेन यद्वेदितव्यम् ॥ १ ॥

इति प्रथमं ब्राह्मणम् ॥ १ ॥

ओं Om, the Lord Viṣṇu. अदः Adaḥ, that; the original one, the Root-form from which all Avatâras descend. पूर्णं Pûrṇam, FULL. इदम् Idam, this; the Avatâra-form. पूर्णं Pûrṇam, FULL; the whole. पूर्णात् Pûrṇât; from the Full or Whole; from the Great Original or Root-form. पूर्णं Pûrṇam, the Full or Whole; the Avatâra-form. उदच्यते Udachyate, issues out; proceeds. पूर्णस्य Pûrṇasya, of the Full; coming out of the Great Original, the Root-form. पूर्णं Pûrṇam, the Full, the Avatâra. आदाय Âdâya, taking; being one with; withdrawing in Himself. पूर्णं Pûrṇam, the Full; the Great Original or the Root-form. एव Eva, only. अवशिष्यते Avaśiṣyate, is left; remains. ओं Om, Woven, in Whom all guṇas are woven. Full in all the qualities; the Lord Viṣṇu. खं Kham, All-illumination; All-light. ब्रह्म Brahma, the all-spreading; All-pervading. खं Kham, the All-bliss. पुराणं Purâṇam, without beginning. वायुरं Vâyuram, the giver of delight to Vâyu. खं Kham, renowned. इति Iti, so. कौरव्यायणीपुत्रः Kauravyâyaṇîputraḥ, the son of Kauravyâyaṇî; Balabhadra. आहस्म Âhasma, said. अयं Ayam, that; the Paramâtman. वेदः Vedaḥ, Veda; of the form of knowledge. ब्राह्मणाः Brâhmanâḥ, the Brâhmaṇas. विदुः Viduḥ, know. वेदेन Vedena, through the Veda, through the Lord, called Veda, or All-knowledge. एन Ena, it is instrumental singular of the form of अ "A," which means free from all fault, from this अ the Alpha. यत् Yat, which. वेदितव्यं Veditavyam, should be known.

1. That (Root-form) is Full, this (Avatâra-form) is full; from Full, the full emanates. When this full is withdrawn in that Full, the Full alone remains.

"Om Brahman is All-light, He is the ancient All-bliss, He is the renowned in whom Vâyu ever-delights;" thus said Balabhadra, the son of Kauravyâyaṇi. He is called Veda also, or All-knowledge. The Brâhmaṇas knew all that could be known through this Veda (the All-knowledge), called अ (Alpha, the Faultless).—329.

MADHVA'S COMMENTARY.

All the Avatâras of Mahâ Viṣṇu are all full (in all their powers).

In the previous four Adhyâyas were described certain Vidyâs or methods of meditation. In the last two Adhyâyas are being mentioned miscellaneous matters which are supplementary in a way to those Vidyâs. In a previous Adhyâya it was said that in the Hitâ Nâḍi there dwells the Lord Viṣṇu, in his various Avatâras, having different colours, white, blue, red, green, etc. So the question arises that the original form, the Mûla-rûpa, and the Avatâra-rûpa or manifested form, being prior and posterior in time, one must be superior to the other, one must be Pûrṇa or full, and the other must be Apûrṇa or incomplete. To remove this misconception, the Śruti says that both these forms, the Mûla-rûpa and the Avatâra-rûpa are Pûrṇa or full and infinite. Therefore, the Commentator says:—)

The Avatâras of Mahâ Viṣṇu are all said to be Pûrṇa or Full. Full is also the Mûla-form, called the Param-rûpam, or the highest form. From this FULL or the Highest Form come out Avatâras, who are also Pûrṇas or Full.

All these Avatâras are equally Full or perfect, like the original Form. The specific difference between them and the Mûla Form consists in this, that one (the Mûla Form) is prior in time, and the other is posterior in time, so far only as manifestation is concerned. One is not superior to the other, because they are One. Neither in time, nor in space, nor in powers, are they superior or inferior to one another, in any respect.

When the Full, belonging to the Mûla Form or the Root-Form, withdrawing within himself the other Pûrṇa or Full, namely, that which is known as the Avatâra-form then, there remains the FULL alone.

Now arises the question that at Mahâ-pralaya, Brahmâ and other high deities, withdraw within themselves all Jîvas lower than themselves. Does the FULL (the Root Form), in the same way, withdraw the other or Avatâra Forms within himself? If so, how can then these Avatâra Forms be said to be full. To this the Commentator answers:—

In the case of Avatâras, like Kriṣṇa and others, the word Laya or dissolution does not mean anything more than their becoming invisible to ordinary human sight, and their ceasing to perform the ordinary Avatâra activities, such as those of protecting the world by lessening the weight of misery and sin under which the world is groaning. The Avatâras do not become Laya in the Mahâ Viṣṇu, as the Jîvas become Laya in Brahmâ at the time of Pralaya.

(The author now explains the mantra Om Kham Brahma, Kham Pûraṇam, Vâyuram Kham :—)

Viṣṇu is called Om, because in Him are all the qualities woven (otam). He has been called Kham, for the first time, on account of His being *All-light* ; and He has been called Brahman, on account of His being *All-pervading*. He has been called Kham, for the second time, as He is *All-bliss*. He has been called Pûrṇa, because He has no beginning. The Paramâtman is called Vâyura, because He gives delight (ra) to Vâyu. He has been called Kham, for the third time, on account of His being Khyâta or renowned. Rauhineya revealed this mantra (Om Kham Brahma, etc.). He is called "Veda," because His form is knowledge and the Brâhmaṇas know him as Veda or knowledge.

(The next sentence is "Vedenaina yad veditavyam." It consists of the following words :—" Vedena," through this Veda or All-knowledge," "ena," through A (ena is the instrumental singular of अ meaning faultless). This the Commentator now explains.

On account of being faultless, the Lord is called A. Through this All-knowledge (Veda) and through this A, is to be known everything else which is to be known.

The daughter of Bâhlîka is Rohiṇi. Her son is Balabhadra. Therefore, he is called Kauravyâyaṇi-putra, because Rohiṇi is another name of Kauravyâyṇni.

Here ends the First Brâhmaṇam.

अथ द्वितीयं ब्राह्मणम् ।

MANTRA V. 2. 1.

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या असुरा उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दाम्यतेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥ १ ॥

त्रयः Trayaḥ, three kinds. प्राजापत्याः Prâjâpatyâḥ, the sons of Prajâpati Brahmâ. देवाः Devâḥ, the Devâs or angels or Super-human beings. मनुष्याः Manuṣyâḥ, men or human beings. असुराः Asurâḥ, the Asurâs, or demons or inhuman beings. प्रजापतौ Prajâpatau, the Prajâpati, near Brahmâ. पितरि Pitari, near their father. ब्रह्मचर्यं Brahmacharyam, taking the vow of a Brahmachârin, or a student. ऊषुः Uṣuḥ, lived. ब्रह्मचर्यं Brahmacharyam, the life of a Brahmachârin; the period of the student life. उषित्वा Uṣitvâ, having lived; having completed. देवाः Devâḥ, the Devas. ऊचुः Ûchuḥ, said. भवान् Bhavân, the Venerable Sir. नः Naḥ, to us. ब्रवीतु Bravîtu, be pleased to instruct. इति Iti. तेभ्यः Tebhyaḥ, to them; to the Devas. ह Ha, verily. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, da. इति Iti, thus. उवाच Uvâcha, said (Brahmâ). व्यज्ञासिष्टा Vyajñâsiṣṭhâ, have you all understood. इति Iti, so asked Brahmâ. व्यज्ञासिष्म Vyajñâsiṣma (we) have understood it. इति Iti, thus. ऊचुः Ûchuḥ, said (the Devas). दाम्यत Dâmyata, do you all restrain your desires; be humble and egoistic and proud. इति Iti, so. नः Naḥ, to us. आत्थ Âttha, sayest (thou). इति Iti, so said the Devas. ओं Om, yes. इति Iti, thus. ह Ha, indeed. व्यज्ञासिष्ट Vyajñâsiṣṭa, (you) have all understood. इति Iti. उवाच Uvâcha, replied (Brahmâ).

1. The three-fold offspring of Brahmâ, *viz.*, the Devas, the men and the demons, lived as Brahmachârins (students) with their father, Prajâpati. After completing Brahmacharya (studentship), the Devas said: "Sir, be pleased to instruct (us)." He told them this single syllable Da, and (asked them): "Have you all understood it?" The Devas replied, "we have understood (it). 'Do you be humble,' so you told us." "Yes, you have all understood it," said Brahmâ.—330.

MANTRA V. 2. 2.

अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दत्तेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥ २ ॥

अथ Atha, then. एनं Enam, Him; Brahmâ. मनुष्याः Manuṣyâḥ, men. ऊचुः Ûchuḥ, said. भवान् Bhavân, the Venerable Sir. नः Naḥ, to us. ब्रवीतु Bravîtu, be pleased to instruct. इति Iti. तेभ्यः Tebhyaḥ, to them; to the gods. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, the letter da. इति Iti. उवाच Uvâcha, said (Brahmâ). व्यज्ञासिष्टा Vyajñâsiṣṭhâ, have you all understood? इति Iti, so asked Brahmâ. व्यज्ञासिष्म Vyajñâsiṣma, (we) have understood it. इति Iti. ऊचुः Ûchuḥ, said (the men). दत्त Datta, do you all give away; be charitable. इति Iti so. नः Naḥ, to us. आत्थ Âttha,

sayest (thou). इति Iti, so said the men. ओं Om, yes. इति Iti. व्यज्ञासिष्ट Vyajñâsiṣtha, (you) have all understood. इति Iti. उवाच Uvâcha, replied (Brahmâ). ह Ha.

2. Then, the men said to Brahmâ: "Sir, be pleased to instruct (us)." He told them the same syllable Da, and (asked them): "Have you all understood it?" The men replied: "We have understood (it); 'do you all offer gifts,' so you told us." "Yes, you have all understood it," said Brahmâ.—331.

MANTRA V. 2. 3.

अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिष्मेति होचुर्दयध्वमिति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति दाम्यत दत्त दयध्वमिति तदेतत्त्रयꣳ शिक्षेद्दमं दानं दयामिति ॥ ३ ॥

इति द्वितीयं ब्राह्मणम् ॥ २ ॥

अथ Atha, then. एनं Enam, Him; Brahmâ. असुराः Asurâḥ, the Asuras; the demons. ऊचुः Ûchuḥ, said. ह Ha. भवान् Bhavân, the Venerable Sir. नः Naḥ, to us. ब्रवीतु Bravîtu, be pleased to instruct. इति Iti. तेभ्यः Tebhyaḥ, to them; to the demons. एतत् Etat, this. अक्षरं Akṣaram, syllable. द Da, da. इति Iti. उवाच Uvâcha, said (Brahmâ). व्यज्ञासिष्टा Vyajñâsiṣthâ, have you all understood it? इति Iti, so asked Brahmâ. व्यज्ञासिष्म Vyajñâsiṣma, (we) have understood it. इति Iti. ऊचुः Ûchuḥ, said (the Asuras). दयध्वं Dayadhvam, have clemency; be merciful. इति Iti, so. नः Naḥ, to us. आत्थ Âttha, sayest (thou). इति Iti, so said the demons. ओं Om, yes. इति Iti. व्यज्ञासिष्ट Vyajñâsiṣtha, (you) have all understood. इति Iti. उवाच Uvâcha, replied (Brahmâ). ह Ha. तत् Tat, therefore. एतत् Etat, this; this instruction. एव Eva, only. एषा Eṣâ, this. दैवी Daivî, heavenly. वाक् Vâk, voice. अपि Api, also. स्तनयित्नुः Stanayitnuḥ, the thunder. अनुवदति Anuvadati, imitates; repeats. द Da. द Da. द Da. इति Iti, in this way. दाम्यत Dâmyata, do you all restrain your desires; be humble. दत्त Datta, do you all give away; be generous. दयध्वं Dayadhvam, be you all clement; be merciful. इति Iti. तत् Tat, therefore. एतत् Etat, these. त्रयं Trayam, three. शिक्षेत् Sikṣet, one should learn; one should practise. दमं Damam, restraint, humility. दानं Dânam, giving away charity. दयां Dayâm, clemency; mercy. इति Iti.

3. Then, the Asuras said to Brahmâ: "Sir, be pleased to instruct (us)." He told them the same syllable "Da," (and

asked them): "Have you all understood (it)?" "Be merciful, so did you tell us," replied the Asuras. "Yes," you have all understood it," said Brahmâ. Therefore, this thunder, the voice from heaven, repeats (the instruction), "Da" "da," "da;" "Be humble, be charitable, and be merciful"

Therefore, let everyone learn these three (virtues), humility, charity and mercy.—332.

MADHVA'S COMMENTARY.

(In this Brâhmaṇam is being taught that which must be practised, in order to gain Mukti, by all living beings in general. The question may arise that the Lord, when He created the Devas, the men and the Asuras, had allotted to them, at the same time, their respective duties. Why did these beings then go to Brahmâ to learn their duties. To this the Commentator answers:—)

Viṣṇu had ordained, from before, the duty of giving knowledge to the Devas, as well as the giving of the fruits of Karmas (together with the duties of mercifulness and humility). He had taught men and Asuras all the three duties, namely, charity, humility and mercy. It was, in order to learn the particular duty that they went to Brahmâ. The Devas, the men, and the Asuras again went to Brahmâ and asked him to teach them, in order that there might be an increase in their merit. The Devas put the question, because they, already having great power and lordliness, were liable to become proud. So they were taught by Brahmâ the one duty, Dama, as their paramount duty, namely, not to be proud, but to control their Ahaṅkâra. This was taught to the Devas to increase their good qualities of knowledge and devotion. For the Devas are naturally endowed with knowledge from their very beginning, as Aparokṣa or intuitive knowledge; so they were taught this further duty, in order to get *higher* bliss, Mukti. Through ordinary knowledge is obtained the ordinary Mukti, which consists in the cessation of transmigration.

Similarly, to the men was taught the duty of giving charity or Dâna, as the duty of Dama or humility was taught to the Devas. This Dâna was taught to men not to increase their Mokṣa-bliss (as was the case with Devas), but it was taught to them as a *means* of getting knowledge (Jñânam) and, through this knowledge, *to get* Mukti. The Dânam or giving, ordained to men, is said to be the giving of offerings, etc., to Devas, guests, the poor, etc.

The duty taught to Asuras was Dayâ or mercy, not that they might get Mukti, for Asuras can never get Mukti, but this Dayâ was taught to the Daityas, in order that it might delay their fall into the Darkness, which is their ultimate goal.

Here ends the Second Brâhmaṇam.

अथ तृतीयं ब्राह्मणम् ।

MANTRA V. 3. 1.

एष प्रजापतिर्यद्धृदयमेतद्ब्रह्मैतत्सर्वं तदेतत्त्र्यक्षरꣳहृदयमिति हृ इत्येकमक्षरमभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद द इत्येकमक्षरं ददत्यस्मै स्वाश्चान्ये च य एवं वेद यमित्येकमक्षरमेति स्वर्गं लोकं य एवं वेद ॥ १ ॥

इति तृतीयं ब्राह्मणम् ॥ ३ ॥

एषः Eṣaḥ, He. प्रजापतिः Prajâpatiḥ, Brahmâ. It also means the Lord Hari. यत् Yat, who. हृदयं Hṛidayam, Hṛidaya. एतत् Etat, it. ब्रह्म Brahma, the Brahman; the Full. एतत् Etat, it. सत्यं Satyam, the true. The form of all good qualities. Good. तत् Tat, that. एतत् Etat, this; this name. हृदयं Hṛidayam, Hṛidaya. त्र्यक्षरं Tryakṣaram, consisting of three syllables. इति Iti. हृ Hṛi, Hṛi. It means the acceptor of a share in the sacrifice. इति Iti, this. एकं Ekam, one. अक्षरं Akṣaram, syllable. यः Yaḥ, who. एवं Evam, so. वेद Veda, knows. अस्मै Asmai, to him. स्वाः Svâḥ, kinsmen. च Cha. अन्ये Anye, others. च Cha, and. अभिहरंति Abhiharanti, bring; supply the objects of desire. द Da, the syllable da; the giver of knowledge. इति Iti, this. एकं Ekam, one. अक्षरं Akṣaram, the syllable. यः Yaḥ, who. एवं Evam, so. वेद Veda, knows; worships, meditates upon. अस्मै Asmai, to him. स्वाः Svâḥ, kinsmen. च Cha. अन्ये Anye, others. च Cha, and. ददति Dadati, give; taking away the objects of his desire from others. यं Yam, the leader or guide to Heaven. इति Iti, this. एकं Ekam, one. अक्षरं Akṣaram, syllable. यः Yaḥ, who. एवं Evam, so. वेद Veda, knows. स्वर्गं Svargam, Svarga or heaven: Mukti. लोकं Lokam world. एति Eti, goes.

1. He is the Prajâpati (Lord of creatures), who is the Hṛidaya (Heart). He is Brahman, the Full, He is Satya, the Good. That word hṛidaya consists of three syllables. Hṛi is one syllable. To him, who knows Him as Hṛi (the Acceptor of sacrifice), do all his kinsmen and others carry (his objects of desire). Da is another syllable. To him, who knows Him as Da (the Giver of knowledge), do all his

kinsmen and others give (his objects of desire). Ya is another syllable. He, who knows Him as Ya (the Leader or guide to Mukti), goes to the Heaven-world.—333.

MADHVA'S COMMENTARY.

(The author now describes the form and nature of the Four-faced Brahmâ, mentioned in the previous Brâhmaṇam. In the present Brâhmaṇam, this Brahmâ or Prajâpati is called Hṛidaya or heart. The author explains this word, and shows why he is called Hṛidaya. He is so called, because of the three-fold activities denoted by the three syllables of this word; namely, Hṛi, Da, and Ya. Hṛi means that which takes away, it comes from the root Hṛi, meaning to carry away. Da means to give. And Ya comes from the root "I," and means to go. Therefore, the author says:—)

"Brahmâ is called Hṛidaya, because it is He who receives (haraṇa) or realises His share in the sacrifice. Because it is He who gives (dadâti) Jñâna or knowledge, etc., to others; and because it is He who goes (*eti*) to the Lord Paramâtman directly and without any mediation. The man who knows how Brahmâ is Hṛidaya, becomes an object of Hṛiti, Dâna and Svarga-Yâna, *i.e.*, his kinsmen supply him with the objects he wishes for, by *collecting* them from other persons; his kinsmen *give* away to him the objects he wishes for; and he goes easily to the Lord Paramâtman." Thus it is in the Nirṇaya.

Though the word Hṛidaya has been applied here to Brahmâ, and though the word Prajâpati has also been so explained, yet these words are applicable to the Supreme Self also, because the epithets Satyam, etc., are primarily the qualities of Brahman.

Here ends the Third Brâhmaṇa.

अथ चतुर्थं ब्राह्मणम् ।

MANTRA V. 4. 1.

तद्‌ धैतद्‌ एतदेव तद्‌ आस सत्यमेव स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति जयतीमाँल्लोकान् जित इन्वसावसद्य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति सत्यꣳ ह्येव ब्रह्म ॥१॥

इति चतुर्थं ब्राह्मणम् ॥ ४ ॥

तत् (1) Tat, all-pervading, uniform. That. ह Ha, because, verily, said to be. एतत् (1) Etat, this; the Paramâtman. एतत् (2) Etat, this. एवं Eva only. तत् (2)

Tat, such तादृशं, like unto that, such like. एव Eva, only: well-known=âkhyam. सत्यं Satyam, the truth; the Lord Vâsudeva. आस Âsa, was. स यः Sa, yaḥ, whoever. ह Ha, verily. एतं Etam, this. महत् Mahat, great. यज्ञं Yajñam, the object of worship, worshipful, adorable. प्रथमजं Prathamajam, the first-born. सत्यं Satyam, the true; the object of attainment of those that wish for Mukti; the Lord Vâsudeva. ब्रह्म Brahma, the Brahmaṇ. इति Iti. वेद Veda, knows. सः Saḥ, He. इमान् Imân, these. लोकान् Lokân, the worlds; Dharma, Jñâna, and Sâdhanbhumi, mentioned in the Yogaśâstra. जयति Jayati, conquers. यः Yaḥ, whoever. एतं Etam, this. महत् Mahat, great. यज्ञं Yajñam, the object of worship. प्रथमजं Prathamajam, the first-born. सत्यं Satyam, the object of attainment of those that wish for Mukti; the Lord Vâsudeva. ब्रह्म Brahma, the Brahman. इति Iti. एवं Evam, in this way. वेद Veda, knows. असौ Asau, that world; Paraloka. जितः Jitaḥ, conquered. इनु Inu, as if, even. असत् Asat, has been. सत्यं Satyam, the Lord Vâsudeva. हि Hi, certainly. ब्रह्म Brahma, the Brahmaṇ. एव Eva, only.

1. That (all-pervading and changeless Brahmaṇ) is alone, indeed, such (changeless and all-pervading). The same was verily the True, the Lord Vâsudeva. He who knows this Great, Adorable, First-born, as the True Brahmaṇ, he conquers all these worlds. That (other world) also has, as if, already, been conquered by him, who knows this Great Adorable, First-born as the True Brahmaṇ.

(For Vâsudeva, called) Satyam Brahma is True and is, indeed, the only Brahmaṇ (the only only object of true worship).—334.

MADHVA'S COMMENTARY.

(In this Mantra, the Avatâra of the Lord, called Vâsudeva, is described, because in the previous Brâhmaṇam the word Satyam was used. The Mantra begins with these words:—तद्ध तदे तदेव तदास सत्यमेवः—tad dha etad, etad eva tad asa satyam eva. There are two Tat's and two Etat's. "The words Tat (and Etat) in the Mantra mean the Param Brahman, because He is Tat or All-prevading (tatavat), as well as Tat (uniform), of the same form, both before and after."

(This explains the first Tat, as having two meanings, namely, all-pervading and uniform. The Lord is called uniform, because He is the same both in the past and in the present. As was said before also, "the Lord Viṣṇu is called Tat, because He is in the same form *now* in the present, as He was before in the past." Or He is called Tat, because He is all-pervading (tatatvat), and He is called Etat, because He is uniform

in all times, this present (etat) and future (etat), as was said before :—He is called Etat, because as He is *now* as He will be for ever in the *future*." Thus both Tat and Etat are names of the Supreme Lord).

(An objector may say : the adjectives all-pervading and uniform may apply to material objects also. How can then they be exclusively applied to the Lord ? To this, the author answers :—)

The Supreme Brahman is verily alone called so all-pervading and uniform, and nobody else can ever possess these predicates.

(The author next explains the sentence, "etad tad asa satyam eva" by showing its construction :—)

"That which is termed satyam in the verse (tad etad) *satyam* (âsa), was, indeed, that which is called Vâsudeva, the changeless." Thus it is in the Brahma-Tarka.

(The question next arises, if this applies to Vâsudeva, then of what words is this the explanation given by you—" Tadeva Tâdriśam Proktam " (" The Supreme Brahman alone is verily so called "). To this, the author answers :—)

They are the explanations of the words Tad Eva Hi Tat. This shows that the eva, which follows the second etat, in the above sentence tad dha etad, etad *eva* tad, should be construed with the first Tat, and the second Tat should be read after it. The construction, therefore, of the above sentence stands thus :—**तद् पव ह तत् पतत्-पतत् आस सत्यम् पव ।** Tad eva ha tad etad, etad âsa satyam eva. The word **ह** in the above is equivalent to **हि**. Therefore, the author has explained this sentence **तद् पव ह पतद्** by saying that it is equal to **तदेव हि तत्**. This **तद** is equal to **ताहृश**, and **ह** is equal to **प्रोक्त**, and so the whole passage is explained by the author by the verse : **तदेव ताहृशं प्रोक्तं ॥** Therefore though the second sentence **तदेतत सत्यमेवासी** – looks like one sentence, it must be split up as shown above, and the word **तद** should be read as the part of the first sentence and not of this sentence. Because, besides Vâsudeva, there are other forms of the Lord also, such as Saṅkarṣaṇa, etc., and there is no reason why the Śruti should confine itself to Vâsudeva only which would be the case if **तद** were taken as part of the second sentence.

The conclusion, therefore, is that the Śruti should be construed thus :—**तद पव पतद् धैतद् तद् । पतदाससत्यमेव ।**

Therefore, the whole sentence is thus explained :—

That Being, well-known as Nârâyana, is the Param Brahman, and that even who is called the True (Satyam) is the well-known Vâsudeva.

(The author now explains the words Sa Yo Haitam Mahad Yajñam etc. :—)

"The Lord Vâsudeva was born of Himself and from Himself. He who knows this Great Adorable "Satyam Brahma," attains His worlds, and even in this life he becomes a worthy and holy person." Such has been said in the Pradhyâna.

(The author again reverts to the explanation of the word Hṛidaya, by quoting the authority of Sat Tattva :—)

"By taking away (haraṇa) his own portion of the sacrificial offering, by giving (Dâna) the fruits of action to men, and by carrying (Yâpana) them to heaven, the Lord Viṣṇu is called Hṛidaya. He is called Satyam, because all good (Sat) qualities exists in Him. In fact, He is the personification of goodness (Sat)."

Thus it is in Sat Tattva.

(The word Prajâpati primarily applies to the Lord, and this the author shows by quoting an extract from the Guṇa-Parama.

"The word Prajâpati is applied to Brahmâ in the Vedas, in a secondary sense only. It was He, the lotus-born, with whom the Devas, the Asuras, and men, lived as Brahmachârins. But the Lord Viṣṇu is primarily called Prajâpati or the Lord of all creatures. By getting knowledge of Viṣṇu, all beings get deliverance and go to Svarga, called Hṛidaya. He is called Hṛidaya, because He takes up all offerings (Hṛi), because He gives (Dâna) all true knowledge, and because He takes them to heaven (Ya). He is called Satyam, because His form is that of all good qualities. That Lord Viṣṇu is meant by the words Svarga and Hṛidaya."

(An objector says: as the word Prajâpati has been explained by you as applying both to Brahmâ and to the Supreme Lord, so cannot the present Mantra be applied to Brahmâ also? To this, the author replies:—)

It cannot apply to Brahmâ, because the epithets found in this Mantra are exclusively applicable to the Supreme Lord.

The Paramâtman is called Satya, because He is Sat, an object of âttainment. So He, the Brahmaṇ, who has been called Hṛidaya, transformed himself to Satya or Vâsudeva, Satya is He who is to be attained (sâdanîya) or reached (asadya) by those that hanker after Mukti. He who knows Brahmaṇ in this way, conquers these lokas or worlds. The meaning of the word Loka-jaya (conquest of worlds) is to get full development in Dharma (धर्म), jñâna (ज्ञान), etc. Indeed, a man who knows the Lord Janârdana in this world, may well be considered as to have almost conquered the next world; for his Mukti is assured. Thus it is in the Guṇa Parama.

The words **जित इन्वसाव सत्** mean "that next world (denoted by the word asau) has become **(असत् = अभवत)** as if **(इनु)** already conquered **(जितः)**"

NOTE:—Others have translated these words इनु, असौ, असत as meaning "conquered likewise may that (enemy) be." They explain the word असौ 'that' as applying to enemy. But "that" must be taken as antithesis of इमां लोकान्; and so असौ must refer to "loka," and not to "enemy," which is nowhere mentioned here.

Here ends the Fourth Brâhmaṇam.

अथ पंचमं ब्राह्मणम् ।

FIFTH BRAHMANAM.

MANTRA V. 5. 1.

आप एवेदमग्र आसुस्ता आपः सत्यमसृजन्त सत्यं ब्रह्म ब्रह्म प्रजापतिं प्रजापतिर्देवाꣳस्ते देवाः सत्यमेवोपासते तदेतत्त्र्यक्षरꣳ सत्यमिति स इत्येकमक्षरं तीत्येकमक्षरं यमित्येकमक्षरं प्रथमोत्तमे अक्षरे सत्यं मध्यतोऽनृतं तदेतदमृतमुभयतः सत्येन परिगृहीतꣳ सत्यभूयमेव भवति नैनं विद्वाꣳसमनृतꣳ हिनस्ति ॥ १ ॥

आपः Âpaḥ, the Lord Nârâyaṇa; He who enjoys or drinks all the qualities (आसम्यक् सर्वान् गुणान् पिबति). This word is always plural in form, though its meaning is singular. एव Eva, only. इदं Idam, of it; of creation. अग्रे Agre, before. आसुः Âsuḥ, these were; there was. ताः Tâḥ, those; that. आपः Âpaḥ, Nârâyaṇa. सत्यं Satyam, the Satya; Vâsudeva. असृजंत Asrijanta, created. सत्यं Satyam, the Satya; He who has the good qualities. ब्रह्म Brahma full in all the qualities. Supply "the wise call Him so." ब्रह्म Brahma, the Brahmaṇ, called Vâsudeva. प्रजापतिं Prajâpatim, the four-faced Brahmâ. Supply "created." प्रजापतिः Prajâpatiḥ, Brahmâ देवान् Devân, the Devas. Supply "created." ते Te, those. देवाः Devâḥ, the Devas; Brahmâ and others. सत्यं Satyam, Vâsudeva. एव Eva, only. उपासते Upâsate, worship. तत् Tat, that. एतत् Etat, this. सत्यं Satyam, the word Satya. त्र्यक्षरं Trayakṣaram, consisting of three syllables. इति Iti. सत् Sat, sat; destroyer. इति Iti, this portion. एकं Ekam, one. अक्षरं Akṣaram, syllable. ति Ti, the letter त् । इ (i) is the अनुबंध (Anuvandha, which has been added for the sake of utterance only. यम् Yam, the syllable Ya. इति Iti, this portion. एकं Ekam, one. अक्षरं Akṣaram, syllable. प्रथमोत्तमे Prathamottame, the first and the last. अक्षरे Akṣare, the two syllables. सत्यं Satyam, (denote) Satyam (which means the Lord Vâsudeva). मध्यतः Madhyataḥ, in the middle; the letter in the middle, namely, त् ॥ अनृतं Anritam, unrighteousness; expressive of false knowledge; because it has no vowel or truth in it. तत् Tat,

therefore. एतत् Etat, this. अनृतं Anṛitam, the vowel-less syllable; false knowledge. उभयतः Ubhayataḥ, on both sides. सत्येन Satyena, by the two syllables of the word Satya, by the Lord Vâsudeva, by स and य ॥ There is a pun on the word Satya. परिगृहीतं Parigṛihîtam, is contained; encompassed. सत्यभूयं Satyabhûyam, the form of Satya; the preponderence of Satya or Vâsudeva. एव Eva, only. भवति Bhavati, is; becomes. एवं Evam, this. विद्वांसम् Vidvâmsam, the knower. Anṛitam, false knowledge; Ajñâna. न Na, not. हिनस्ति Hinasti, does harm.

1. Before this (creation) there was the All-Protector only (the Lord Nârâyaṇa, called Apas). That All-Protector sent forth Satya, the Remover of Darkness (the Lord Vâsudeva), whom the wise call "Sattyam Brahma." This (Sattyam) Brahma (Vâsudeva) produced the Lord of creatures (Brahmâ). The Lord of creatures (Brahmâ) sent forth the Devas. Those Devas (including Brahmâ) worship this Remover of Darkness only. This word Sattyam consists of three syllables: "Sat" is one syllable; "T" is another letter and "Ya" is the third syllable. The first and the last syllables form the word "Satya;" the middle one is useless. Therefore, this useless syllable ("T" or false knowledge) is encompassed on both sides by this Remover of Darkness (Vâsudeva), called Sattyam. So there is the predominance of Satya (the Lord Vâsudeva). False knowledge never does him any harm who knows it thus.—335

NOTE.—According to Madhva, the three syllables of सत्यम् are (1) सत् (2) त् (3) and यम् ॥ Now, the middle letter त् has no separate distinct existence of its own. It is inserted there for the sake of euphony only. The real meaning-giving syllables are सत् and यम् । The middle त् is thus meaningless and false, in the sense of having no separate existence. If these two syllables are removed, this त् naturally vanishes.

MADHVA'S COMMENTARY.

(This Brâhmaṇam further describes Vâsudeva, who has been called in the last Brâhmaṇam the Sattyam Brahma.) The word आपः does not mean here "water," for it being merely a created object, cannot exist in this form of water in Pralaya; for the present chapter deals with creation, after a Pralaya. Nor can the word Âpas refer to Mûla-Prakṛiti into which the Elemental Water is resolved in Pralaya. The next line says that the Apas created the Sattyam Brahman, and Prakriti cannot create Sattyam Brahman. Nor does the word Satya here refer to the four-faced Brahmâ,

for the creation of Brahmâ follows in the next line: Brahma Prajâpatim. So the Commentator explains this Brâhmaṇam on the authority of the Âdhara):—

The Lord Nârâyaṇa is called Âpaḥ (आपः), because it is in Him that all the Guṇas (गुणा), or qualities always find shelter. This word is derived from आ + (prefix) + पा Pâ to protect + अस As (the affix). That Âpaḥ created His second form Vâsudeva out of Himself. It is Vâsudeva who passes by the name of "Brahma Sattyam." From Vâsudeva was born the four-faced Brahmâ; and from Brahmâ were born all the various Devas. (Since Brahmâ and other Devas were born from the Lord Vâsudeva), it is therefore, that Brahmâ and other Devas all worship Him.

(The author now explains the derivation of Sattyam, as given in the Brâhmaṇam. It consists of three syllales:—सत्–ति–यम् (of ति Ti the इ (i) is to be dropped.) This त् (T) indicates false knowledge, because it spreads or pervades all the Puruṣas. Sat (सत्) the first syllable, means "good," and refers to the Lord Vâsudeva, who is सत् or the All-Good. He is called स (sa), because the Lord Hari destroys (sâdayan) Ajñâna (अज्ञान) He is *below* (behind) this Ajñâna, which He diminishes or gradually removes from below. That Vâsudeva is also above this Ajñâna (अज्ञान) and is called य (ya), for He destroys (nâśayan) it from above. The man who knows that the Lord Viṣṇu is Satya, and destroys his ignorance from above and below, is never troubled by false knowledge.

(Though the Mantra says that the *Devas* worship Vâsudeva in this way, it does not mean that *men* are not entitled to this meditation. They also can worship Him in this mode, if they are evolved enough, and so the Commentator says:—)

Worship or meditation of every one must be in accordance with his capacity. In the case of *good* men, this mode of worship leads them to Aparokṣa-jñânam or expansion of intuition, and thus it produces in them its *full* fruit.

But in the case of *men* of *middling* capacity, this mode of worship becomes otherwise, namely, it does not lead to Aparokṣa-jñânam, as in the case of first class men, though all the same it becomes *beneficial* to them. But in the case of a man totally *unfit* for this meditation, it leads to quite an opposite result. By the phrase "opposite result" is meant the uprising of obstacles of various sorts, and not that the worshipper incurs sin (for the worship of God in whatever mode it may be, can never lead to sin)."

Thus it is in the Âdhara.

MANTRA V 5. 2.

तद्यत्तत्सत्यमसौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषस्तावेतावन्योन्यस्मिन्प्रतिष्ठितौ रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः प्राणैरयममुष्मिन् स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति नैनमेते रश्मयः प्रत्यायान्ति ॥ २ ॥

तत् Tat, that one. यत् Yat, who. सत्यं Satyam, satya; the Lord Vâsudeva, called the Remover of Darkness. तत् Tat, this. असौ Asau, that one. एतस्मिन् Etasmin, this. मंडले Maṇḍale, in the orb. यः Yaḥ, who. एषः Eṣaḥ, this. पुरुषः Puruṣaḥ, the Puruṣa; the person. सः Sah, He. आदित्यः Âdityaḥ Âditya; the receiver of the offerings given; the oblation-acceptor. अयं Ayam, He. च Cha, also. यः Yaḥ, who. दक्षिणे Dakṣiṇe, right. अक्षन् Akṣan, in the eye; inside the skull. पुरुषः Puruṣaḥ, the Purusa, the person. तौ Tau, both. एतौ Etau, these; the Puruṣa in the orb of the sun and the Puruṣa in the right eye. अन्योन्यस्मिन् Anyonyasmin, in each other. प्रतिष्ठितौ Pratiṣṭhitau, remain. रश्मिभिः Raśmibhiḥ, by means of his rays. एषः Eṣaḥ, He; the Lord Hari, who is in the Âditya. अस्मिन् Asmin, in the right eye. प्रतिष्ठितः Pratiṣṭhitaḥ, remains; abides. अयं Ayam, He; the Âtman in the right eye. प्राणैः Prâṇaiḥ, together with the Prâṇas or senses, &c. अमुष्मिन् Amuṣmin, in him; in Âditya. सः Saḥ, He; the Puruṣa in the right eye. यदा Yadâ, when. उत्क्रमिष्यन् Utkramiṣyan, about to leave this body. भवति Bhavati, is. एतत् Etat, this. मंडलं Maṇḍalam, orb. एव Eva, only. शुद्धं Śuddham, pure; devoid of rays. पश्यति Paśyati, sees. एते Ete, these. रश्मयः Raśmayaḥ, rays. एनं Enam, Him; the dying. न Na, not. प्रत्यायंति Pratyâyanti, make themselves be perceived.

2. That one, who is the Remover of Darkness (satya), is the person who is in this solar Orb. He is called the Âditya, the Acceptor of Oblations. He also is this person who is in the right eye of the Jîva. They both abide in each other. By His rays does the (solar) one abide in the other, the (Jîva); together with the Prânas does the other (the Jîva-person) abide in the former. When He,—the Person in the right eye,—is about to go out (of the body), the Jîva sees the solar orb purely and simply without its rays. The rays are not perceived by the dying person. —336.

MANTRA V 5. 3.

य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिर एकꣳ शिर

एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे तस्योपनिषदहरिति हन्ति पाप्मानं जहाति च य एवं वेद ॥ ३ ॥

एषः Eṣaḥ, this one. यः Yaḥ, who. एतस्मिन् Etasmin, this. मंडले Maṇḍale, in the solar orb. पुरुषः Puruṣaḥ, the Puruṣa; the Lord Vâsudeva, with the six qualities developed in Him. तस्य Tasya, His. शिरः Śiraḥ, head भूः Bhuḥ, Bhu; protection. इति Iti. शिरः Śiraḥ, the head. एकं Ekam, one. एतत् Etat, this. अक्षरं Akṣaram, syllable; Bhu. एकं Ekam, only one. भुवः Bhuvaḥ, the word Bhuvar. इति Iti. बाहू Bâhu, the two arms. द्वौ Dvau, two. बाहू Bâhu, the arms. द्वे Dve, two. एते Ete, these. अक्षरे Akṣare, syllables Bhu and Var, of which Bhu is the right arm, and Var is the left arm. सुवः Suvaḥ, the word suvar. इति Iti. प्रतिष्ठा Pratiṣthâ, the leg. प्रतिष्ठे Pratiṣthe, the legs. द्वे Dve, two. एते Ete, these two. अक्षरे Akṣare, syllables Su and Var, of which su is the right leg, and var is the left leg. तस्य Tasya, His. उपनिषत् Upaniṣat, mysterious or secret name. अहः Ahaḥ, the day; the light or Ahar. इति Iti. यः Yaḥ, who. एवं Evam, thus. वेद Veda, knows. हंति Hanti, destroys. च Cha as well as. जहाति Jahâti, gives up. पाप्मानं Pâpmânam, sin.

3. Of that One who is the Person in this solar orb, the head is named Bhuḥ. One is the head, (just as) One is this syllable. Bhuvar is His two arms. Two are the arms, as two are these syllables. Suvar is His food. The feet are two, so two are these syllables. His mystery name is Ahar (the day). Whoever knows this, destroys sin as well as gives up (the Tempter).—337.

MANTRA V 5. 4.

योऽयं दक्षिणेऽक्षन्पुरुषस्तस्य भूरिति शिर एकं शिर एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति प्रतिष्ठा प्रतिष्ठे द्वे द्वे एते अक्षरे तस्योपनिषदहमिति हन्ति पाप्मानं जहाति च य एवं वदे ॥ ४ ॥

इति पञ्चमं ब्राह्मणम् ॥ ५ ॥

अयं Ayam, this one. यः Yaḥ who. दक्षिणे Dakṣiṇe, in the right. अक्षन् Akṣan, in the eye. पुरुषः Puruṣaḥ, the person; the Lord Vâsudeva, with the six qualities developed in Him. तस्य Tasya, His. शिरः Śiraḥ, head. भूः Bhuḥ, Bhuḥ; protection. इति Iti. शिरः Śiraḥ, the head. एकं Ekam, one. एतत् Etat, this; अक्षरं Akṣaram,

syllable; Bhuḥ. एकं Ekam, only one. भुवः Bhuvaḥ the word Bhuvar. इति Iti. बाहू Bâhû, the two arms. द्वौ Dvau, two. बाहू Bâhû, the arms. द्वे Dve, two. एते Ete, these. अक्षरे Akaṣare, syllables; Bhû and Var. Of which Bhû is the right arm, and Var is the left arm. सुवः Suvaḥ, the word suvar. इति Iti. प्रतिष्ठा Pratiṣṭhâ, the foot. प्रतिष्ठे Pratiṣṭhe, the two feet. द्वे Dve, two. एते Ete, these two. अक्षरे Akṣare, syllables Su and Var, of which Su is the right foot, and Var is the left foot. तस्य Tasya, His. उपनिषत् Upaniṣat, mysterious or secret name. अहं Aham, unavoidable; The "I." इति Iti. यः Yaḥ, who. Evaṁ, this. एवं Veda, knows. वेदहंति Hanti, destroys. च Cha, as well as. जहाति Jahâti, gives up. पाप्मानं Pâpmânam, sin.

4. Of that One who is the Person in the right eye, the head is named Bhuḥ. One is the head, (just as) One is this syllable. Bhuvar is His two arms. Two are the arms, as two are these syllables. Suvar is His foot. The feet are two, so two are these syllables. His mystery name is Aham (the Unavoidable). Whoever knows this, destroys sin as well as gives up (the Tempter).—338.

MADHVA'S COMMENTARY.

(This Mantra describes the place in which this Lord Vâsudeva should be meditated upon.)

That Lord Vâsudeva is the Lord Janârdana as dwelling in the Âditya. He is called by the name of Âditya, because it is He who always accepts (âdâna) the Haviḥ (**हविः**) or offerings. He also is the Lord who resides in the right eye. Therefore, the Lord Hari has two forms, one in the sun and called Âditya or the Oblation-acceptor, and the other in the right eye. Each of these two forms mutually abides in the other; the microcosmic one with the Prânas goes to the sun and the other (the macrocosmic) with His rays enters the eye. When the Lord Viṣṇu residing in the right eye, desires to go out of this jîva body, then, just at the moment of death, the dying jîva sees only the disc of the sun, but not His rays. For, His rays are not then perceived. Some say, that it happens, even seven days before death takes place, and is not confined to the moment of death.

(In the Brâhmaṇam beginning with the Mantras 3 and 4 are described the secret names of the Lord Vâsudeva, who is to be meditated upon in the solar orb and in the right eye. The names of the various members of the Lord are also given herein.)

Of that Viṣṇu, who is in the solar orb, the head is called Bhuḥ (**भूः**). It is so named Bhu, because of the protection or bhâvana. [The word (**भू**)

is derived from the root भू (to be); he who causes a thing to exist or protects it, is named Bhuḥ.] He protects all by His supervision, through His eyes, as well as by His word of *mouth*, and (both these organs are in the head.)

(The word भुवः is now explained :—)

The right arm of the Paramâtman is called भु (Bhu), because of the production or creation; and His left arm is called Vaḥ (वः), because of the destruction (The word Vaḥ (वः) is derived from the root Vâ (वा), to move, to go.) What is gone is sometimes said to be destroyed, as in "sa gataḥ"—"he is gone or dead." Therefore, व (va) means destruction. The word Suvar is now explained. The word सु (su) means bliss or joy, and वः (vaḥ) means knowledge.

When the Lord Viṣṇu gives Mukti to any being, He lets that being share the bliss and knowledge of His own self. Therefore, सु (su) and वर (var) सुवर (suvar) are said to be the two legs of the Lord. His right leg is named सु (su), and His left leg is named वर (var): therefore, to get to सुवर (suvar) or to get the feet of the Lord, means to get Mukti.

(That Lord Viṣṇu is called Aham (अहं)--the unavoidable, because He is ever unavoidable by the Jîva, from the fact of His constant companionship of the Jîva. He is always behind the Jîva's consciousness of self. The Lord is also called अहः (ahaḥ)—the light, becasue it is He, brings all the worlds to Light. He who knows the Lord in this way, destroys all his sins as well as gives them up. He destroys some sins (already committed), while *others, like Kali, etc., which* are impotentiality, are given up. (That is he leaves or gives up the companionship of beings, like Kali, etc., who incite to sin. Thus it is in the Pravritta.

Here ends the Fifth Brâhmaṇam.

अथ षष्ठं ब्राह्मणम् ।

SIXTH BRAHMANAM.

MANTRA 1.

मनोमयोऽयं पुरुषो भाः सत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा स एष सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किंच ॥ १ ॥

इति षष्ठं ब्राह्मणम् ॥ ६ ॥

अयं Ayam, this. पुरुष: Puruṣaḥ, the Person, the Great Lord, in whom the six qualities are fully developed. पूर्णषड्गुण: ॥ मनोमय: Manomayaḥ, whose essential nature is the possession of highest knowledge—The All-knowledge, hence Omniscient. भा: Bhâḥ, true light; of the form of true light, The All-light, Glorious. सत्य: Satyaḥ, of the form of Satyaḥ, or the All-good. यथा Yathâ, as (in size). व्रीहि: Brîhiḥ, a corn of rice. वा Vâ. यव: Yavaḥ, a corn of barley. वा Vâ, or. तस्मिन् Tasmin, that. हृदये Hṛidaye, in the heart. अंतर Antar, Inside, the Inner. स: Saḥ, that; well-known. एष: Eṣaḥ, this; the Paramâtman. सर्वस्य Sarvasya, of all. ईशान: Iśânaḥ, Ruler; Governor. सर्वस्य Sarvasya, of all. अधिपति: Adhipatiḥ, overlord. यत् Yat, anything. इदं Idam, this; what is seen. किंच Kiñcha, whatever. इदं Idam, this world. सर्वं Sarvam, all. प्रशास्ति Praśâsti, governs.

1. This Person is the All-knowledge, the All-luminous, and the All-good. He is (to be seen) inside the heart, as small as a corn of rice or of barley. He, verily, is the Ruler of all, and their Overlord. And whatever there exists here, He governs them all.—339.

MADHVA'S COMMENTARY.

(Having described the meditation on the Lord as residing in the Solar Orb and in the right eye, this Brâhmaṇam mentions His attributes and shows that He should also be worshipped and meditated upon in the heart).

(The word mano-maya occurs in this Mantra. The affix maya denotes (1) vikâra or modification, (2) chief or pradhâna and (3) identity or tâdâtmya. The first meaning or *vikâra* is not to be taken here, for then mano-maya would mean, "made from the modification of manas or astral matter." So the Commentator explains this word first, and shows that the affix maya has the second and third meanings only here:—)

The word **मनोमय** (manomaya) means **ज्ञानमय** (jñânamaya), the chief (pradhâna) or highest jñâna or knowledge. The affix **मय** (Maya) expresses also the idea of tâdâtmya or identity or nature. Therefore, Manomaya means mahâ-jñânâtmakaḥ, or He whose essence or self is nothing but the highest and purest knowledge.

He has been called **भा** (Bhâ) or light, for, He brings everything to light, *i.e.*, everything is known or becomes the object of our knowledge because of his existence. He is Satyâ or **सद्गुणात्मक** (sadguṇâtmaka), or whose essential nature is the quality of goodness. The Lord Viṣṇu is the Ruler of all, and so He is called Prasasti in the Mantra.).

Here ends the Sixth Brâhmaṇam.

अथ सप्तमं ब्राह्मणम् ।

SEVENTH BRAHMANAM.

MANTRA V. 7. 1.

विद्युद्ब्रह्मेत्याहुर्विदानाद्विद्युद्विद्यत्येनं पाप्मनो य एवं वेद विद्युद्ब्रह्मेति विद्युद्ध्येव ब्रह्म ॥ १ ॥

इति सप्तमं ब्राह्मणम् ॥ ७ ॥

विद्युत् Vidyut, lightning, the tearer asunder; the giver of knowledge lit. वि + दो, to cut, or विद्, to know. ब्रह्म Brahma, the Brahmaṇ. इति Iti. आहुः Âhuḥ, they say; say the wise. विदानात् Vidânât, (1) on account of dividing asunder; (2) on account of giving knowledge to all; or (3) knowing all. विद्युत् Vidyut, the giver of knowledge; the tearer, the all-knowing. यः Yaḥ, who. विद्युत् Vidyut, the giver of knowledge; the sin-separator, the all-knower. ब्रह्म Brahma, the Brahmaṇ. इति Iti. एवं Evam, thus. वेद Veda, knows. एनं Enam, such a knower. पाप्मनः Pâpmanaḥ, from sins विद्यति Vidyati, releases; sets free. हि Hi, because. विद्युत् Vidyut, the giver of knowledge; the sin-separator, the all-knower. एव Eva, only. ब्रह्म Brahma, the Brahmaṇ.

1. "Vidyut is Brahman," thus say they. He is called Vidyut, because of his being the Vidâna or (1) the All-divider, (2) the All-instructor, and (3) the All-knower. He who knows the Lord as such (namely, as taught in the previous Brâhmaṇam as well as here) as Vidyut Brahmaṇ, him He delivers from sin. For, verily, Brahman is Vidyut. —340.

NOTE.—The word *evam* in this Mantra is apparently redundant. But it indicates that the attributes of the Lord taught in the immediately preceding Brâhmaṇam should be combined with the meditation taught in this Brâhmaṇam. It was for this reason that the last Brâhmaṇam did not teach any fruit of meditation there. It simply declared the attributes of the Lord.

MADVA'S COMMENTARY.

The wise say that Vidyut is Brahmaṇ. He is called Vidyut, because He divides all away from sins, or because He gives all knowledge of His own Self, or because He knows all. Therefore, He is called Vidyut, the All-divider, the All-teacher, and the All-knower.

NOTE.—The word used in the Commentary to explain the word vidâna is vedâna. It means (1) dividing or paining. The Lord divides away all sins from the sinner, and in this process He naturally causes pain to the sinner; for it is a process of purification. (2) It means also to impart knowledge. The Lord imparts knowledge of His own Self to the Jîva, and thus causes his deliverance. (3) It means also knowing, for the Lord is All-knowing.

He who knows the Lord as the giver of knowledge to all, as the Supreme Ruler of all, him the Lord Hari delivers from all sins and reveals then to Him His own Self. Thus it is in the Mahâtmya.

Here ends the Seventh Brâhmaṇam.

अथ अष्टम ब्राह्मणम् ।

EIGHTH BRAHMANAM.

MANTRA V. 8. 1.

वाचं धेनुमुपासीत तस्याश्चत्वारः स्तनाः स्वाहाकारो वषट्कारो हन्तकारः स्वधाकारतस्य द्वौ स्तनौ देवा उपजीवन्ति स्वाहाकारं च वषट्कारं च हन्तकारं मनुष्याः स्वधाकारं पितरस्तस्याः प्राण ऋषभो मनो वत्सः ॥ १ ॥

इति अष्टमं ब्राह्मणम् ॥ ८ ॥

वाचं Vâcham, speech; Sarasvati, the presiding deity of speech. धेनुं Dhenum, as a cow (with a calf). उपासीत Upâsîta, should mediate on. तस्याः Tasyâh, her. चत्वारः Chatvârah, four. स्तनाः Stanâh, the udders. स्वाहाकारः Svâhâkârah, the presiding deity of Svâhâ. वषट्कारः Vaṣatkârah, the presiding deity of Vaṣaṭ. हंतकारः Hantakârah, the presiding deity of Hanta. स्वधाकारः Svadhâkârah, the presiding deity of Svadhâ. तस्यै Tasyai, her; the ordinary form is तस्याः (Tasyâḥ). द्वौ Dvau, two. स्तनौ Stanau, udders. स्वाहाकारं Svâhâkâram, the presiding deity of Svâhâ. च Cha. वषट्कारं Vaṣatkâram, the presiding deity of Vaṣaṭ. च Cha, and. देवाः Devâḥ, the Devâs. उपजीवंति Upajîvanti, feed on. हंतकारं Hantakâram, the presiding deity of Hanta. मनुष्याः Manuṣyâḥ, men. स्वधाकारं Svadhâkâram, the presiding deity of Svadhâ. पितरः Pitaraḥ, the pitris; the fathers. प्राणः Prâṇaḥ, the chief Vâyu. तस्याः Tasyâḥ, her. ऋषभः Riṣabhaḥ, bull; husband. मनः Manaḥ, mind; Rudra, its presiding deity. वत्सः Vatsaḥ, the calf.

1. Let him mediate on (Sarasvatî the deity of) speech (under the symbol of) a cow (with a calf). Her udders are four, *viz.*, Svâhâ, Vaṣat, Hanta and Svadhâ. On two of her udders, *viz.*, Svâhâ and Vaṣaṭ do the Devas feed; and on Hanta do Men, and on Svadhâ do the Fathers. Prâṇa, the Chief Vâyu, is the bull to her, and (Rudra the deity of) mind is her calf.—341.

MADHVA'S COMMENTARY.

(This Brâhmaṇam teaches meditation on Sarasvatî, who gives success to all in every kind of meditation.)

The goddess Sarasvati (**सरस्वती**) is to be meditated upon in the form of a cow. The Devas and all other intelligent beings feed on her udders. Her husband and lord is the chief Vâyu, and her calf is Sadâśiva (**सदाशिव**), the presiding deity of mind; so it has been said in the Prabhanjan (**प्रभंजन**).

Here ends the Eighth Brâhmaṇam.

अथ नवमं ब्राह्मणम्

NINTH BRAHMANAM.

MANTRA V. 9. 1.

अयमग्निर्वैश्वानरो योयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यते तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति स यदोत्क्रमिष्यन्भवति नैनं घोषꣳ शृणोति ॥ १ ॥

इति नवमं ब्राह्मणम् ॥ ९ ॥

अयं Ayam, this; the one in the stomach. अग्निः Agniḥ, fire. This word consists of two words: अंग (Aṅga), and नि (ni)—the guide or mover of the body. वैश्वानरः Vaiśvânaraḥ, named Vaiśvânara. (वैश्वः Vaiśvaḥ, of the universe, and आनर Ânara, various in form). अयं Ayam, He. यः Yaḥ, who. पुरुषे Puruṣe, in the Puruṣa; in every being. अंतः Antaḥ, inside येन Yena, by whom. इदं Idam, this. अन्नं Annam, food. पच्यते Pachyate, is digested. इदं Idam, this; this food. यत् Yat, which. अद्यते Adyate, is eaten by the animals. एषः Eṣaḥ, this. घोषः Ghoṣaḥ, sound; praise. भवति Bhavati, is. यं Yam, which. एतत् Etat, this. कर्णौ Karṇau, the ears. अपिधाय Apidhâya, shutting. शृणोति Śṛinoti, hears. सः Saḥ, He; the Lord Viṣṇu. यदा Yadâ, when. उत्क्रमिष्यन् Utkramiṣyan, about to leave the body. भवति Bhavati, is. एनं Enam, this. घोषं Ghoṣam, sound; praise. न Na, not. शृणोति Śṛinoti, hears.

1. This Lord, as dwelling in animal stomachs, and called Agni, is named Vaiśvânara (He who is inside every being). By Him is digested the food which is eaten by the Jîva. In praise of Him is this sound, which (one) hears on closing his ears. When He is about to go out (of the body), one does not hear this sound.—342.

MADHVA'S COMMENTARY.

(This Brâhmaṇam teaches another meditation on the Lord. In order that the word Agni Vaiśvânara may not be mistaken for the physical fire, the Commentator explains these words :—)

The Lord who is in the fire of the stomach is called Agni, the Vivifier of the animal body. He is called Vaiśvânara (**वैश्वानर**), Vaisva (**वैश्व**), because He has the qualities of everything of the universe, and He is Ânara (**आनर**) of various forms, being of separate form in each animal. He is also called Agni, because He is the leader or mover of the limbs of every animal. Vâyu is always singing songs in praise of this Agni which can be heard by every being after closing his ears. So it has been said in the Tantramâlâ (**तन्त्रमाला**).

Here ends ths Ninth Brâhmaṇam.

अथ दशमं ब्राह्मणम्

TENTH BRAHMANAM.

MANTRA V. 10. 1.

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति तस्मै स तत्र विजिहीते यथा रथचक्रस्य खं तेन स ऊर्ध्व आक्रमते स आदित्यमागच्छति तस्मै स तत्र विजिहीते यथा लम्बरस्य खं तेन स ऊर्ध्व आक्रमते स चन्द्रमसमागच्छति तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं तेन स ऊर्ध्व आक्रमते स लोकमागच्छत्यशोकमहिमं तस्मिन्वसाति शाश्वतीः समाः ॥ १ ॥

इति दशमं ब्राह्मणम् ॥ १० ॥

यदा Yadâ, when. पुरुषः Puruṣah, a knower of aparokṣa; a Mukta person. अस्मात् Asmât, this. लोकात् Lokât, from the world, from the body. प्रैति Praiti, departs; leaves. वै Vai, indeed. सः Saḥ, He; the dying jîva. वायुं Vâyum, Vâyu; Pravaha, the son of the chief Vâyu. He goes first to Archis and, through him, to this conducting angel. आगच्छति Âgachchhati, goes to. सः Saḥ, the Pravaha Vâyu. तस्मै Tasmai, for Him; for the passing of the dying jñânin. तत्र Tatra, there; in the world of Vâyu. विजिहीते Vijihîte, makes an aperture. यथा Yathâ, just like. रथचक्रस्य Rathachakrasya, of the wheel of a chariot. खं Kham, hole; aperture सः Saḥ, He; the dying jñânin. तेन Tena, by that; through that aperture. ऊर्ध्वं

Urdhvam, the upper region. आक्रमते Âkramate, goes to. स: Saḥ, He; the dying Puruṣa. आदित्यं Âdityam, the sun. आगच्छति Âgachchhati, comes to. स: Saḥ, the sun. तस्मै Tasmai, for him; for the passing of the dying jñânin. तत्र Tatra, there; in the world of the sun, through Ahar, etc. विजिहीते Vijihîte, makes an aperture. यथा Yathâ, just like. लंबरस्य Lambarasya, of a lambara: a musical instrument. खं Kham, hole; aperture. स: Saḥ, He; the dying jñânin. तेन Tena, by that; through that aperture. ऊर्ध्व: Ûrdhvaḥ, the upper region. आक्रमते Âkramate, goes to. स: Saḥ, He; the dying aparokṣa, jñânin. चंद्रमसं Chandramasam, the moon. आगच्छति Âgachchhati, comes to. स: Saḥ, the moon. तस्मै Tasmai, for him; for the passing of the dying jñânin. तत्र Tatra, there; in the world of the moon. विजिहीते Vijihîte, makes an aperture. यथा Yathâ, just like. दुंदुभे: Dundubheḥ, of a drum. खं Kham, hole; aperture स: Sah, He; the dying Puruṣa. तेन Tena, by that; through that aperture. ऊर्ध्वं Ûrdhvaḥ, the upper region. आक्रमते Âkramate, goes to. स: Saḥ, He; the dying Puruṣa. अशोकमहिमं Aśokamahimam, where there is only the glory (mahimâ) of the Lord, and no grief. Or it may be split up into two words—अशोकं Aśokam, where there is no grief; and अहिमं Ahimam, where there is no snow or frost. लोकं Lokam, the world; the world of Satya, or Viṣṇu. आगच्छति Âgachchhati, comes to. तस्मिन् Tasmin, there; in the world of Viṣṇu. शाश्वती: Śâśvatîḥ, eternal; endless. समा: Samâḥ, years. वसति Vasati, dwells.

1. When verily the (Mukta) person departs from this world, he goes to the Pravaha (the Conducting) Vâyu; the Pravaha Vâyu makes there an aperture for him, just like the hole in the wheel of a chariot. Through it, he comes to the higher region, and goes to (the world of) Âditya. There, the Âditya makes an aperture for him, just like the aperture of a lambara. Through it he comes to the upper region, and goes to (the world of) the Moon. There, the Moon makes an aperture for him, just like the aperture of a drum. Through it he comes to the upper region, and goes to the world where there is only the glory of the Lord, and no grief. There he dwells for endless years.—343.

MADHVA'S COMMENTARY.

(In this Upaniṣad (IV. 4. 2) it was mentioned that at the time of death, the Lord Hari illumines the tip of the heart of the dying jñânin. The same point is further detailed in this Brâhmaṇam, by showing how this Aparokṣajñânin goes out of the body, and through what stages does he pass on his way upwards.)

(This Brâhmaṇam says that after death he goes to Vâyu. The question

arises, to what Vâyu is the reference made here. Does it refer to the chief Vâyu or to the minor Vâyu. The Commentator shows that the Vâyu referred to here, is not the chief Vâyu, because otherwise it would conflict with other śrutis. Therefore, the Commentator says:—)

The Vâyu, to which the dying jîva goes at first, is the son of the chief Vâyu, and his name is Pravaha.

(He is one of the Âtivâhika Puruṣas, referred to in the Vedânta Sûtra, IV. 3. 4:—"The words Archis and the rest are the names of the Âtivâhika Devas or conductors of the soul, because of the indicatory mark in the text.")

(An objector says: 'if the Vâyu mentioned in this Brâhmaṇam be a minor Vâyu, then the chief Vâyu, not being mentioned in this chapter, the soul never goes to the chief Vâyu. This would contradict other śrutis. And if you say, that the chief Vâyu should be supplied here from other śrutis, then what is the harm if we supply the minor Vâyu from the other śruti and explain the Vâyu mentioned in this Brâhmaṇam as the chief Vâyu.' To this, we reply, that this would contradict the well-known stages, as fully described in other śrutis. Thus in the Chh. Up. IV. 15. 2 as well as in V. 10. 2, the order of the soul's going to heaven is thus laid down:—"Now, when such persons die, whether (their relations) perform their death ceremonies or not, they go to the plane of the Ray, from the Ray-plane, to the Day-plane, from the Day-plane to the Bright-fortnightly plane, from the Bright-fortnightly plane to the Northern Six-monthly plane, from the Six-monthly plane to the Annual-plane, from the Annual-plane to the Solar-plane, from the Solar-plane to the Lunar-plane, from the Lunar-plane to the plane of Sarasvatî (from that they reach to the plane of the Chief Vâyu), who is her Lord and beloved of God." Moreover, this would contradict the order laid down in this very Upaniṣad also. For, in VI. 2. 15, we find the following order:—"Those who thus know this (even Grihasthas), and those who, in the forest, worship faith and the True (Brahman Hiraṇyagarbha), go to light (archis), from light to day, from day to the increasing half, from the increasing half to the six months, when the sun goes to the north, from those six months to the world of the Devas (Devaloka), from the world of the Devas to the sun, from the sun to the place of lightning (Sarasvatî). When they have thus reached the place of lightning, a spirit (the chief Vâyu) comes near them, and leads them to the worlds of Brahman. In these worlds of Brahman, they dwell, exalted for ages. There is no returning for them." Therefore, the Commentator says:—

"When the Mukta Puruṣa leaves this gross body, he goes successively

to the worlds of Pravaha (प्रवह), the son of the Vâyu, the sun, the moon and Vidyut; then he gets to the chief Vâyu, and then to the world of the Lord Viṣṇu." This is what has been said in the Brahmâṇḍa-Purâṇa.

(Therefore, the Vâyu mentioned here, is one of the conducting divinities, as shown in the Vedânta Sûtra, IV. 3. 5. The chief Vâyu comes after Vidyut as mentioned in the sixth Adhyâya of this Upaniṣad (VI. 2. 15), as given above. Moreover, this Brâhmaṇam of the present Adhyâya relates to the path taken by the jñânin, and not by ordinary people, when they die. This is shown in the Vedânta Sûtra, IV. 3. 1.)

It must not be imagined that Vâyu is reached at the first stage. For then it would contradict this very Upaniṣad, where (VI 2. 15) the first stage is "archis," and not Vâyu. Nor can it be said that some reach the Chief Vâyu first, and others reach him later, according to the difference of their evolution (adhikâra), because in the śruti, there is the mention of only *one* path for all jñânins, no difference is made there for different jñânins. (See dve śriti aśrinavam, &c). Therefore, the Sûtrakâra, Lord Bâdarâyaṇa also says in IV. 3. 1. that one alone is the path for all jñânins. Moreover, even the Pravaha Vâyu is not the first stage on the path, and this would be the first stage if we take this Brâhmaṇam literally, without regard to other texts. In fact, the Pravaha Vâyu is the *second* stage on the path, as says a distinct text:—"He that has departed hence, reaches Vâyu as his second stage." Therefore, the Lord Bâdarâyaṇa also in the Vedânta Sûtra, IV. 2. 2, has said:—"From the absence and presence of particulars in the texts referring to the attainment to Vâyu, it is concluded that Vâyu is reached in the second stage." Nor does this contradict the text Br. Up. VI. 2. 15, where the first stage is Archis and the second stage is Ahar, and not Vâyu, for Ahar there refers to the third stage, and we must insert this Pravaha Vâyu, just after Archis and before Ahar. In fact, the order of stages given here is not exhaustive. The full order is thus laid down in the Brahma-Tarka, as quoted by Madhva in his commentary on the Vedânta Sûtra, IV. 3. 5:—"He that has departed from this body, first goes to Light only, (2) then to the son of the Chief Vâyu, who is Ativâhika by name, (3) then to the Day, (4) to the Bright-half of the month, (5) to the Northern progress of the sun, (6) to the Year, (7) to Lightning, (8) to Varuṇa, (9) to Prajâpati, (10) to the Sun, (11) to the Moon, (12) to Vaiśvânara, (13) to Indra, (14) to Dhruva, (15) to the goddess Bhârati, (16) and then to the Chief Vâyu, in due order, and by him he is conducted to the Supreme Spirit." This Brâhmaṇam must, therefore, be read in the light of the above extract.

Here ends the Tenth Brâhmaṇam.

अथ एकादशब्राह्मणम्

ELEVENTH BRAHMANAM.

MANTRA V. 11. I.

एतद्वै परमं तपो यद्व्याधितस्तप्यते परमँ हैव लोकं जयति य एवं वेदैतद्वै परमं तपो यं प्रेतमरण्यँ हरन्ति परमँहैव लोकं जयति य एवं वेदैतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति परमँ हैव लोकं जयति य एवं वेद ॥ १ ॥

इति एकादशं ब्राह्मणम् ॥ ११ ॥

अथ Atha, this. वै Vai, indeed. परमं Paramam, Great. तपः Tapaḥ, penance; religious austerity. यत् Yat, which. व्याधितः Vyâdhitaḥ, a diseased person. तप्यते Tapyate, practises. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. सः Saḥ, He. परमं Paramam, Greatest; highest. लोकं Lokam, the world; the world of Viṣṇu. जयति Jayati, conquers; gets to. एव Eva, certainly. ह Ha. यं Yam, whom. प्रेतं Pretam, the dead. अरण्यं Araṇyam, to a forest; to the cremation ground. हरंति Haranti, carry. एतत् Etat, this. वै Vai, indeed. परमं Paramam, Great. तपः Tapaḥ, penance; religious austerity. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows; thinks. सः Saḥ, He. परमं Paramam, the Great; the highest. लोकं Lokam, the world; the world of Viṣṇu. जयति Jayati, conquers; attains. ह Ha. यं Yam, whom. प्रेतं Pretam, the dead. अग्नौ Agnau, in the fire. अभ्यादधति Abhyâdadhati, places. एतत् Etat, this. वै Vai, indeed. परमं Paramam, Great. तपः Tapaḥ, penance; religious austerity. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. सः Saḥ, He. परमं Param, the great; the highest. लोकं Lokam, the world; the world of Viṣṇu. जयति Jayati, conquers; attains. ह Ha, certainly.

1. (Let a sick man think that) it is, indeed, the greatest penance when he is suffering pain, laid up with illness. He, indeed, conquers the highest world (of Viṣṇu) who meditates on sickness thus.

(Let him meditate that when his corpse will be carried to the cremation ground) that it is, indeed, the highest penance that the corpse is carried to the forest. The highest world does, indeed, he win, who meditates thus on the funeral march.

Let him meditate that when his dead body will be burnt that it is, indeed, the highest penance that the dead

body is put in the fire. The highest world does he, indeed, win, who meditates thus on his coming cremation.—344.

MADHVA'S COMMENTARY.

(This Brâhmaṇam teaches meditation by ailing persons).

An objector says: how can a person accomplish the necessary acts, in order to get Mokṣa, when he is suffering from disease, etc. To this, the answer is, that even when he is stricken with disease, he should think of his illness as if it was a tapas, performed by him in order to pay off the debts of his evil Karmas; and that the illness was sent to him by the Lord, in order to purify him. If he takes his illness in this attitude, then the disease itself becomes a means of accomplishing his deliverance. So the Commentator says:—)

He who meditates on disease, as if it was a tapas, performed for the sake of the Lord Viṣṇu, goes thereby to the highest world. (Similarly, he must think (while alive) that when his body will be carried to the cremation ground, and when it would be burnt on the funeral pyre, that these are also austerities practised, in order to please the Lord. Such meditation is also conducive to Mukti.)

(The Upaniṣad says that he should meditate on the carrying of his *dead* body as Tapas. The question arises, how can a dead man meditate on his corpse being carried for burning. To this, the Commentator answers:—)

Even when he is not actually suffering from any illness, let him think that all the past sufferings or the future pains were and will be so many austerities, performed in order to please the Lord Viṣṇu (and this should be his mental attitude even in health.) Thus he will get the highest state. (And so all his death scenes, such as carrying the body to the cremation ground, and its burning there, when thus thought of, become Tapas. Let him think that his carrying the body to the cremation ground is his taking the Vow of Vânaprastha, or going to the forest, and of the burning of his body as the Tapas of entering the fire.)

(Now arises the question, if this meditation alone were the means of giving Mukti, then a man need not know Brahman. To this, the author answers:—)

Only he goes to the highest, by this meditation, who knows the essential nature of Viṣṇu, and not at all otherwise.

(Now arises the question, does the person who knows the Lord Viṣṇu require to practise this three-fold meditation on, (1) disease, (2) funeral

march, (3) cremation), or is it sufficient for him to practise the previous meditations, already taught in the preceding chapters, or should he combine all meditations. To this, the author answers :—)

(The necessary condition of obtaining Mukti is to know the nature of the Lord. All meditations become fruitful only then.) To a person who knows the nature of the Lord, even one single meditation is enough to accomplish his deliverance, how much more so if he combines all meditations. But, in the case of a person who does not know the Lord, the combination even of all meditations would be useless. Therefore, knowing the Lord Keśava rightly, and performing even one meditation for which a man is fit, one undoubtedly gets deliverance after seeing the Lord Hari. Thus it is in Brahma-Tarka.

Here ends the eleventh Brâhmaṇam.

अथ द्वादशं ब्राह्मणम्

TWELFTH BRAHMANAM.

MANTRA V. 12. I.

अन्नं ब्रह्मेत्येक आहुस्तन्न तथा पूयति वा अन्नमृते प्राणात्प्राणो ब्रह्मेत्येक आहुस्तन्न तथा शुष्यति वै प्राण ऋतेऽन्नादेते हत्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतस्तद्ध स्माह प्रातृदः पितरं किꣳस्विदेवैवं विदुषे साधु कुर्यां किमेवास्मा असाधु कुर्यामिति स ह स्माह पाणिना मा प्रातृदः कस्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति तस्मा उ हैतदुवाच वीत्यन्नं वै वि अन्ने हीमानि सर्वाणि भूतानि विष्टानि रमिति प्राणो वै रं प्राणे हीमानि सर्वाणि भूतानि रमन्ते सर्वाणि ह वा अस्मिन्भूतानि विशन्ति सर्वाणि भूतानि रमन्ते य एवं वेद ॥ १ ॥

इति द्वादशं ब्राह्मणम् ॥ १२ ॥

अन्नं Annam, food ; Brahmâ, the presiding deity of food. ब्रह्म Brahma, the Brahmaṇ ; the independent. इति Iti, so. एके Eke, some. आहुः Âhuḥ, say. तत् Tat, that. न Na, not. तथा Tathâ, so. अन्नं Annam, food ; the body of Brahmâ. वै Vai indeed. प्राणात् Prâṇât, Prâṇa ; the chief Vâyu. ऋते Rite, without. पूयति Pûyati, becomes putrid ; decays. प्राणः Prâṇaḥ, Prâṇa ; the chief of the Vâyus. ब्रह्म Brahma,

the Brahmaṇ; the independent. इति Iti, so. एके Eke, some. आहुः Âhuḥ, say. तत् Tat, that. न Na, not. तथा Tathâ, so. प्राणः Prâṇah, Prâṇa; the body of the chief Vâyu. वै Vai, indeed. अन्नात् Annât, food. ऋते Rite, without. शुष्यति Śuṣyati, becomes thin; dries up. तु Tu, but; on the other hand एते Ete, these. देवते Devate, two gods; Anna and Prâṇa. एकधाभूयं Ekadhâbhûyam, union; interpenetrating each other. भूत्वा Bhûtvâ, getting. एव Eva, only. परमतां Paramatâm, superiority; predominance. गच्छतः Gachchhataḥ, get. तस्मात् Tasmât, therefore. प्रातृदः Prâtṛidaḥ, the son of Vasiṣṭha; Prâtṛida being another name of Vasiṣṭha. पितरं Pitaram, father; Vasiṣṭha. आहस्म Âhasma, asked. ह Ha. किंस्वित् Kimsvit, what? एव Eva, only; it is. एवं Evam, so. विदुषे Viduṣe, to the knower. साधु Sâdhu, good; gently. कुर्यां Kuryâm, can (I) do? can (I) behave? किं Kim, what? एव Eva, it is. अस्मै Asmai, to him. असाधु Asâdhu, badly. कुर्यां Kuryâm, can (I) do? can (I) behave? इति Iti. सः Saḥ, that. प्रातृदः Prâtṛidaḥ, the son of Pratṛida; the son of Vasiṣṭha. पाणिनामा Pâṇinâmâ, of the name of Pâṇi. It is not two words, आहंस्म 'with his hand,' and मा 'not.' According to this latter reading, it would mean "The father said to him, beckoning *with his hand*, '*Not* so, O Prâtṛida.' आहस्म Âhasma, said; asked. एनयोः Enayoḥ, of these two; of the Brahmâ and Vâyu. कः Kaḥ, which. एकधाभूयं Ekadhâbhûyam, the state of unity; union. भूत्वा Bhûtvâ, having got. परमतां Paramatâm, superiority. गच्छति Gachchhati, gets. इति Iti. तस्मै Tasmai, to him; to Prâtṛida. एतत् Etat, this; the following. उवाच Uvâcha, said; replied. उ U, an interjection of surprise. ह Ha. वि Vi, one who causes to enter. विश् Viś, to enter, with a causative sense क्विप् (kvip), (one who), with the omission of the last letter: the श् of विश् is elided. इति Iti. अन्नं Annam, food; the four-faced Brahmâ, the presiding deity of it. वै Vai, indeed. वि Vi, the entrance. हि Hi, because इमानि Imâni, these. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. अन्ने Anne, in food; in Brahmâ. विष्टानि Viṣṭâni, enter. रं Ram, Ra; one who causes to take delight. रम् (Ram) to take delight, with a causative sense क्विप् kvip, (one who). इति Iti. प्राणः Prâṇaḥ, the chief of Vâyu. वै Vai, indeed. रं Ram, Ra; the delight. हि Hi, because. प्राणे Prâṇe, in Prâṇa; on account of Prâṇa. इमानि Imâni, these. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. रमन्ते Ramante, take delight. यः Yaḥ, who एवं Evam, this. वेद Veda, knows. अस्मिन् Asmin, in him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. विशन्ति Viśanti, enter. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, beings. रमन्ते Ramante, take delight. ह Ha.

1. Some say that Food (Brahmâ) is independent. That is not so; for, indeed, without Prâṇa (the body of) Brahmâ would become putrid. Some say that Prâṇa is independent. That is not so; for, without Brahmâ (the body of) Prâṇa would dry up. But when these two deities get union, then they both obtain perfection. Therefore, Prâtrida's son said to his father, "What service can I do to one who knows this or what dis-service can I do to him?"

The son of Prâtrida, whose name was Pâṇi, then asked, "Which of these two deities stands more in need of this union to obtain perfection?"

He answered him :—"One is Vi or the Abode. For Brahmâ is, indeed, Vi or the Abode for in (it is) that all these beings do enter. The other is Ra, or delight. Prâṇa is, indeed, the Ra or Delight, because it is owing to this Prâṇa that all these beings experience delight. All these beings do enter into him, and take delight in him, who knows thus.—345.

MADHVA'S COMMENTARY.

(Now the śruti teaches meditation on Brahmâ and Vâyu. It uses the words Annam (food) and Prâṇa (life). But these two words should not be taken in their ordinary sense. Therefore, the Commentator says :—)

Brahmâ alone is the presiding deity of food, and so he is denoted here by the word Annam. Similarly the chief Vâyu is called Prâṇa, and so Prâna here denotes the chief Vâyu.

(The śruti next says that 'these two deities when they have become one reach that highest state.' It should not be taken to mean that Brahmâ and Vâyu become identical. Therefore, the auther explains it thus :—)

These two, Brahmâ and Vâyu, when they interpenetrate each other, then they go to the highest state (and not when they become identical. In fact, Ekadhâ-Bhûyam does not mean becoming one.

(Therefore, the Commentator says :—)

When these two interpenetrate each other, and become always well established therein (then they become highly potent).

(An objector says: "What is the good of one interpenetrating the other, has not Brahmâ or Vâyu by himself capable of accomplishing the highest end? To this, the śruti says, 'Without life, the body becomes putrid, and without food, the life dries up.' The Commentator explains these two sentences :—)

Even the body of Brahmâ would become putrid, if Vâyu were nct to enter into it, and, similarly, the body of Vâyu would get dried up quickly, in the absence of Brahmâ.

(The śruti next says, "thereupon Prâtrida, said to his father, etc."

The question arises, who is this Prâtrida, and who is his father. To this, the Commentator answers :—)

The son of Vasiṣṭha, named Pâṇi, knowing this (interpenetration of Brahmâ and Vâyu) addressed his father Vasiṣṭha thus.

NOTE.--Thus Prâtrida is the name of the son of Vasiṣṭha. In a subsequent sentence he is called Pâṇi. This Pâṇi, addressing his father, said :—"Kim svid eva evam viduṣe, etc. The word Kim is taken by some as an interrogative pronoun, and they translate the sentence thus :—"Shall I be able to do any good to one who knows this, or shall I be able to do him any harm? And they explain it by saying, 'Is he not so perfect in knowledge that nothing can harm him?' This is wrong. The word Kim is not an interrogative pronoun here. It is used in the sense of," and so the author explains it thus :—

To a person who knows Brahmâ and Vâyu, what is the use of my doing any good or any injury to him? By trying to do him injury or threatening him with injury, I cannot bring him under my control; and, similarly, I cannot control him by flattering him and doing him good services. For, he being perfect, cannot be injured, and he having obtained all that he had to obtain, there is nothing which he wants, and so I can give him nothing, for he has known the highest Lord Hari. Thus having praised the glory of the knower of Brahmâ and Vâyu, Pâṇi, the son of Vasiṣṭha, thus spoke to his father :—"When Brahmâ and Vâyu enter into each other, who is the person who stands most in need of such entering? Is it Brahmâ, or is it Vâyu? To this question, Vasiṣṭha, otherwise called Prâtrida, replied :—"*Both* Brahmâ and Vâyu stand in need of this entrance into each other, because Brahmâ must enter into Vâyu, since, without such entrance, he cannot get delight; for Vâyu gives delight to Brahmâ, and, similarly, the Vâyu must enter into Brahmâ, in order to get an abode, for, without Brahmâ, Vâyu would have no place to rest in. Therefore, both Brahmâ and Vâyu stand in need of each other, and, therefore, they must interpenetrate each other, and not that one stands in greater need than the other. Thus it is in the Sandhâna.

Here ends the twelfth Brâhmaṇam.

अथ त्रयोदशं ब्राह्मणम्

THIRTEENTH BRAHMANAM.

MANTRA V. 13. I.

उक्थं प्राणो वा उक्थं प्राणो हीदꣳ सर्वमुत्थापयत्युद्धास्मादुक्थविद्वीरस्तिष्ठत्युक्थस्य सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ १ ॥

उक्थं Uktham, the Uktha; the upraiser. Supply उपासीत Upâsîta, should one

meditate on. प्राणः Prâṇaḥ, Prâṇa, the chief Vâyu. वै Vai, indeed. उक्थं Uktham, the Uktha; the upraiser. हि Hi, because. प्राणः Prâṇaḥ, the Prâṇa. इदं Idam, this. सर्वं Sarvam, all. उत्थापयति Utthâpayati, causes to rise up. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. उक्थवित् Ukthavit, possessing the knowledge of Uktha, or Prâṇa. वीरः Vîraḥ, hero; a heroic son. Literally, Vîra (वीर) means virtuous. Vîra corresponding to Latin Vir. अस्मै Asmai, to him. उत्तिष्ठति Uttiṣṭhati, rises up; is born. ह Ha. उक्थस्य Ukthasya, of Vâyu, the upraiser. सायुज्यं Sâyujyam, union; the same nature. सलोकतां Salokatâm, the same loka or world. जयति Jayati, conquers; gets.

1. Let one meditate on the Uktha, the Uplifter. Prâṇa, indeed, is the Uktha Prâṇa and causes all this to be lifted up. Whoever knows this, to him is born a hero possessing the knowledge of Uktha, and he gains the same world with the Uktha, the Uplifter.—346.

MANTRA V. 13. 2.

यजुः प्राणो वै यजुः प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय यजुषः सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ २ ॥

यजुः Yajuḥ, the Yajuḥ; the place of joining. Supply उपासीत Upâsîta, should one meditate on. प्राणः Prâṇaḥ, Prâṇa; the chief Vâyu. वै Vai, indeed. यजुः Yajuḥ, the Yaju, हि Hi, because. प्राणे Prâṇe, in Prâṇa. इमानि Imâni these. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. युज्यंते Yujyante, are joined; are united. यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. अस्मै Asmai, of him. The usual form is अस्य, Asya. श्रैष्ठ्याय Śraisṭhâya, for superiority; for excellence. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. युज्यंते Yujyante, are united. यजुषः Yajuṣaḥ, of Prâṇa; the place of joining. सायुज्यं Sâyujyam, union; the same nature. सलोकतां Salokatâm, the same loka or world. जयति Jayati, gets; conquers.

2. Let one meditate on the Yajus, the Uniter, Prâṇa is, indeed, Yajus the Uniter; for, in Prâṇa, do all these beings unite. For his excellence do all these beings unite. Whoever knows this, gets the same nature and the same world as that of Yajus, the Uniter.—347.

MANTRA V. 13. 3.

साम प्राणो वै साम प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि सम्यञ्चि हास्मै सर्वाणि भूतानि श्रैष्ठ्याय कल्पन्ते साम्नः सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ ३ ॥

साम Sâma, the Sâma; the harmonizer. Supply उपासीत Upâsîta, should one

meditate on. प्राण: Prâṇaḥ, Prâṇa; the chief Vâyu. वै Vai, indeed. साम Sâma, the Sâma; the equalizer. हि Hi, because. प्राणे Prâṇe, in Prâṇa; on account of Prâṇa. इमानि Imâni, these. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. सम्यञ्चि Samyañchi, harmonize. य: Yaḥ whoever. एवं Evam, this. वेद Veda, knows. अस्मै Asmai, for him. सर्वाणि Sarvâṇi, all. भूतानि Bhûtâni, the beings. सम्यञ्चि Samyañchi, harmonize; do not quarrel. श्रैष्ठ्याय Śraiṣthâya, for superiority. कल्पन्ते Kalpyante, are able; procure; strive. साम्न: Sâmnaḥ, of Sâman, of the harmonizer. सायुज्यं Sâyujyam, union; the same nature. सलोकतां Salokatâm, the same loka or world. जयति Jayati, gets; conquers.

3. Let one meditate on the Sâman, the Harmonizer. Prâna is, indeed, the Sâman; because it is owing to the Prâṇa that all these beings do harmonize with one another. For him are all these beings harmonized, whoever knows this and for his superiority do (they) all combine. He gains the same nature and the same world with the Sâman, the Harmonizer.—348.

MANTRA V. 13. 4.

क्षत्रं प्राणो वै क्षत्रं प्राणो हि वै क्षत्रं त्रायते हैनं प्राणः क्षणितोः प्रक्षत्रमत्रमाप्नोति क्षत्त्रस्य सायुज्यꣳ सलोकतां जयति य एवं वेद ॥ ४ ॥

इति त्रयोदशं ब्राह्मणम् ॥ १३ ॥

क्षत्रं Kṣatram. the Protector. Supply उपासीत Upâsîta (one should medidate on). प्राण: Prâṇaḥ, Prâṇa; the chief Vâyu. वै Vai, indeed. क्षत्रं Kṣatram, the Protector. हि Hi, because. प्राण: Prâṇaḥ, Prâṇa. वै Vai, indeed. क्षत्रं Kṣatram, the Protector. प्राण: Prâṇaḥ the Prâṇa; the chief Vâyu. क्षणित: Kṣaṇitaḥ, from the wound. एनं Enam, this; the jîva. त्रायते Trâyate, protects. य: Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. प्रक्षत्रं Prakṣatram, protection from Prâṇa. अक्षत्रं Akṣatram, protection from nobody else, other than Prâṇa. प्राप्नोति Prâpnoti, gets. क्षत्रस्य Kṣatrasya, of the Protector. सायुज्यं Sâyujyam, union; the same nature. सलोकतां Salokatâm, the same loka or world. जयति Jayati, conquers; gets.

4. Let one meditate on the Kṣatra, the Protector. Prâṇa is, indeed, the Kṣatra; because, it is, indeed, Prâṇa who protects. Prâṇa protects him (the jîva) from all hurts. Whoever knows this, obtains protection from the Kṣatram only and protection from no body else, and he gains the same nature and the same world with the Kṣatram, the Protector.—349.

MADHVA'S COMMENTARY.

Because, before attaining Mokṣa, every one must have recourse to Vâyu, who will take him to the Lord; it is, therefore, that Vâyu raises or leads the Jîva up to Mukti. So he is called Uktha (**उक्थ**), the uplifter (utthâpana). Vâyu is called Yajuḥ (**यजुः**), because in him all must *join*, and all must have recourse to him, for attaining Mukti. He is called Kṣatram (**क्षत्रं**), because he protects (*tra*), from injuries (kṣat). Vâyu is also called Sâman, because it is he who is the harmonizer (**सम्यक्त्वकारणात्**) It is thus that Vâyu is called the lord of everything in the world.

Here ends the thirteenth Brâhmaṇaṃ.

अथ चतुर्दशं ब्राह्मणम्

FOURTEENTH BRAHMANAM.

MANTRA V. 14. 1.

भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराण्यष्टाक्षरꣳ ह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावदेषु त्रिषु लोकेषु तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥ १ ॥

भूमिः Bhûmiḥ, the earth. The word Bhûmi consists of two syllables, भू—मि. अंतरिक्षं Antarikṣam, the middle space; the sky. The word Antarikṣa consists of four syllables—अन्-त-रि-क्षं. द्यौः Dyauḥ, the heaven. The word Dyau (pronounced दि—Di, and औ—au) consisting of two syllables. इति Iti, these. अष्टौ Aṣṭau, eight. अक्षराणि Akṣarâṇi, vowels; syllables. गायत्र्यै Gâyatryai of Gâyatri. The ordinary form is गायत्र्याः Gâyatryâḥ. एकं Ekam. one; the first. पदं Padam, foot. The first foot of the Gâyatrî is तत्सवितुर्वरेण्यं (Tat saviturvareṇyam). अष्टाक्षरं Aṣṭâkṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well known. अस्याः Asyâḥ, Her; of Gayatrî. एतत् Etat, this. The implied meaning of this foot. एतत् Etat, this; the foot refers to Aniruddha, who presides in Bhûmi, the earth. Antarikṣa, the middle region and Svarga; the heaven. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Asyâḥ, Her; of Gâyatrî. एतत् Etat, this. पदं Padam, foot; Lord Hari in the form of Aniruddha, to whom the first foot of Gâyatri refers. एवं Evam, in this way. वेद Veda, knows; meditates on. सः Saḥ, He. त्रिषु Triṣu, three. लोकेषु Lokeṣu, in the worlds. यावत् Yâvat, whatever. तावत् Tâvat, all of them. जयति Jayati, gets, ह Ha.

1. The words Bhûmi (earth), An-ta-rikṣa (sky) and Dyau (pronounced Di and Au, heaven) constitute eight syllables. Of eight syllables is the first foot of Gâyatrî. This one

foot of hers is verily That (Lord Hari as Aniruddha). Whoever knows this foot of hers in this way, gets mastery over all that exists in the three worlds.—350.

MANTRA V. 14. 2.

ऋचो यजूंषि सामानीत्यष्टावक्षराण्यष्टाक्षरं ह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥ २ ॥

ऋचः Richaḥ, the Rik Veda; the word Ri-cha. यजूंषि Yajûmṣi, the Yajurveda. The word Ya-jumṣi. सामानि Sâmâni. the Sâmaveda, the word. Sâ-mâ-ni. इति Iti, these. अष्टौ Aṣṭau, eight. अक्षराणि Akṣarâṇi, Vowels; syllables, गायत्र्यै Gâyatryai, of Gâyatrii. एकं Ekam, one; the second. पदं Padam, the foot. The second foot of the Gâyatrî is—भर्गोदेवस्य धीमहि Bhargodeva-sya dhîmahi. अष्टाक्षरं Aṣṭâkṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well-known. अस्याः Asyâḥ, Her; of Gâyatrî. एतत् Etat, this; the implied meaning of this foot. एतत्, Etat, This; this foot refers to Pradyumna, who presides in the Rik, the Yajuḥ, and the Sâma Vedas. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Asyâḥ, Her; of Gâyatrî. एतत् Etat, this. पदं Padam, foot; the Lord Hari in the form of Pradyumna, to whom the second foot of the Gâyatrî refers. एवं Evam, in this way. वेद Veda, knows; meditates on. सः Saḥ, He. यावती Yâvatî, whatever. इयं Iyam, this. त्रयी Trayî, of the three Vedas. विद्या Vidyâ, knowledge. तावत् Tâvat, all of it. जयति Jayati, gets. ह Ha.

2. The words Ṛi-chas, Yâ-jû-mṣi and Sâ-mâ-ni, contain eight syllables. Of eight syllables is the second foot of Gâyatrî. This foot of hers is verily That (Lord Hari as Pradyumna). Whoever knows this foot of hers in this way, gets all the knowledge which can be obtained from the three Vedas.—351.

MANTRA V. 14. 3.

प्राणोऽपानो व्यान इत्यष्टावक्षराण्यष्टाक्षरं ह वा एकं गायत्र्यै पदमेतदु हैवास्या एतत्स यावदिदं प्राणि तावद्ध जयति ॥ ३ ॥

प्राणः Prâṇaḥ, the Prâṇa Vâyu; the word Prâṇa. अपानः Apâna, the Apâna Vâyu. The words Apâ-na. व्यानः Vyâna, the Viyâna Vâyu. The word Vi-âna इति Iti, these. अष्टौ Aṣṭau, eight. अक्षराणि Akṣarâṇi, vowels; syllables. गायत्र्यै Gâyatryai, of Gâyatrî. एकं Ekam, one; the third. पदं Padam, foot; the third foot of the Gâyatrî is—धियो यो नः प्रचोदयात् Dhiyoyonaḥ prachodayât. अष्टाक्षरं Aṣṭâkṣaram, of eight syllables. वै Vai, indeed. ह Ha, it is well-known. अस्याः Asyâḥ, Her;

of Gâyatrî. एतत् Etat, this; the implied meaning of this foot. एतत् Etat, this; this foot refers to Samkarṣaṇa who presides in Prâṇa, Apâna and Vyâna. एव Eva, only. उ U, certainly. ह Ha. यः Yaḥ, whoever. अस्याः Asyâḥ, Her; of Gâyatrî. एतत् Etat, this. पदं Padam, foot; the Lord Hari in the form of Samkarṣaṇa, to whom the third foot of Gâyatrî refers. एवं Evam, in this way. वेद Veda, knows; meditates on. सः Saḥ, He. यावत् Yâvat, whatever. इदं Idam, this. प्राणि Prâṇi, animals. तावत् Tâvat, all of them. जयति Jayati, gets. ह Ha.

3. The words Prâṇa, Apâna and Vyâna (pronounced Vi-â-na) contain eight syllables. Of eight syllables is the third foot of Gâyatrî. This foot of hers is verily that (Lord Hari as Sankarṣana). Whoever knows this foot of hers in this way, gets mastery over all that breathe.—352.

MANTRA V. 14. 4.

योऽस्या एतदेवं पदं वेदाथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति यद्वै चतुर्थं तत्तुरीयं दर्शतं पदमिति ददृश इव ह्येष परोरजा इति सर्वमुह्येवैष रज उपर्युपरि तपत्येवꣳ हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ॥ ४ ॥

अथ Atha, then; and. अस्याः Asyâḥ, Her; of Gâyatrî. तुरीयं Turîyam, the fourth. पदं Padam, foot. The implied meaning of the fourth foot of the Gâyatrî, Om (ओं). एतत् Etat, this. एव Eva, only. दर्शतं Darśatam, what is called Darśata; the seen, the bright. एषः Eṣaḥ, He. परोरजाः Parorajâḥ, beyond the Rajaḥ or Prakṛiti; the Lord Vâsudeva. यः Yaḥ, who. तपति Tapati, shines. यत् Yat, what. वै Vai, indeed. चतुर्थं Chaturtham, the fourth. तत् Tat, that. तुरीयं Turîyam, the meaning of Turîya. दर्शतं Darśatam, darśata. पदं Padam, pada. इति Iti, so he is called. हि Hi, because. एषः Eṣaḥ, He. ददृशे Dadriśe, is seen. इव Iva, as if. परोरजाः Parorajâḥ, Parorajâ. इति Iti, so he is called. हि Hi, because. एषः Eṣaḥ, He; Vâsudeva. सर्वं Sarvam, all. उ U. रजः Rajaḥ, the Prakṛiti. उपर्युपरि Uparyupari, above; beyond and very close. एव Eva, indeed. तपति Tapati, shines. यः Yaḥ, whoever. अस्याः Asyâh, Her; of Gâyatrî. एतत् Etat, this. पदं Padam, foot; Him to whom this foot refers. एव Eva, only. वेद Veda, knows; meditates on. सः Saḥ, He. एवं Evam, in this way; like the one meditated on. एव Eva, only. श्रिया Sriyâ, with prosperity. यशसा Yaśasâ, with fame. तपति Tapati, shines.

4. There is her fourth foot. (It speaks of) This (Him) only, who is called Darśata (the seen). He is beyond Prakṛiti, (He) who shines (there). What is the fourth is that which is (meant by) Turîya (of the mantra). Darśatam Padam (He has been called in the mantra), because He is

seen as it were. Parorajâḥ, He has been called in the mantra, because He shines above all Prakṛiti and very close to her. So does he shine with prosperity and fame, (he) who meditates on this foot of hers only.—353.

MANTRA V. 14. 5.

सैषा गायत्र्येतस्मिꣳस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता तद्वै तत्सत्ये प्रतिष्ठितं चक्षुर्वै सत्यं चक्षुर्हि वै सत्यं तस्माद्यदिदानीं द्वौ विवदमानावेयातामहमदर्शमहमश्रौषमिति य एवं ब्रूयादहम-दर्शमिति तस्मा एव श्रद्दध्याम तद्वै तत्सत्यं बले प्रतिष्ठितं प्राणो वै बलं तत्प्राणे प्रतिष्ठितं तस्मादाहुर्बलꣳ सत्यादोगीय इत्येवंवैषा गायत्र्यध्यात्मं प्रतिष्ठिता सा हैषा गयाꣳस्तत्रे प्राणा वै गयास्त-त्प्राणाꣳस्तत्रे तद्यद्गयाꣳस्तत्रे तस्माद्गायत्री नाम स यामेवामूꣳ सावित्रीमन्वाहैषैव स यस्मा अन्वाह तस्य प्राणाꣳस्त्रायते ॥ ५ ॥

सा Sâ, that. एषा Eṣâ, this. गायत्री Gâyatrî, Gâyatrî. Śrî or Sarasvatî is the presiding deity of Gâyatrî एतस्मिन् Etasmin, this तुरीये Turîye, the fourth. दर्शते Darśate, the seen. पदे Pade, in the foot. परोरजसि Parorajasi, which is beyond the Prakṛiti. प्रतिष्ठिता Pratiṣṭhitâ, is founded; rests. तत् Tat, that; spoken of in the previous mantra. एतत् Etat, this; the world spoken of as Bhû, Antarikṣa, etc. वै Vai, indeed. सत्ये Satye, in truth; in Śeṣa, the presiding deity of Satya. प्रतिष्ठितं Pratiṣṭhitam, rests. चक्षुः Chakṣuḥ, the eye; the sun is the presiding deity of the eye. वै Vai, indeed, सत्यं Satyam, the truth; Śeṣa. ह Ha, it is well-known चक्षुः Chakṣuḥ, the eye. वै Vai, indeed. सत्यं Satyam, the truth. ह Ha, it is well known to all. तस्मात् Tasmât, therefore. यत् Yat, when. इदानीं Idânîm, now-a-days, द्वौ Dvau, two. विवदमानौ Vivadamânau, quarrelling persons. एयातां Eyâtâm, come. अहं Aham, I. अदर्शं Adarśam, have seen. अहं Aham, I. अश्रौषं Aśrauṣam, have heard. इति Iti. यः Yaḥ, whoever. एव Eva, only. ब्रूयात् Brûyât, should say. अहं Aham, I. अदर्शं Adarśam, have seen it. इति Iti. तस्मै Tasmai, him. एव Eva, only. श्रद्दध्याम Sraddadhyâma, (we) believe. तत् Tat, that; just spoken. एतत् Etat, this. वै Vai, certainly. सत्यं Satyam, the truth; Śeṣa. बले Bale, on power, on strength. प्रतिष्ठितं Pratiṣṭhitam, rests. प्राणः Prâṇaḥ, the Prâṇas. वै Vai, indeed. बलं Balam, power; strength. तत् Tat, therefore. प्राणे Prâṇe, on Prâṇa. प्रतिष्ठितं Pratiṣṭhitam, rests. तस्मात् Tasmât, therefore; because satya rests on strength. बलं Balam, Prâṇa, the Prâṇas. सत्यात् Satyât, more than the truth; more than Śeṣa. ओजीयः Ojiyaḥ, mightier. इति Iti. एवं Evam, so. आहुः Âhuḥ, say the wise. एषा Eṣa, this. गायत्री Gâyatrî, Gâyatrî; Śri, the presiding deity of Gâyatrî. अध्यात्मं Adhyâtmam,

in Lord Hari on the Âtman. प्रतिष्ठिता Pratiṣṭhitâ, rests. सा Sâ, that. एषा Eṣâ, this; Śrî, the presiding deity of the Gâyatrî. गयां Gayâm, Gayâ. तत्रे Tatre, protects. ह Ha. प्राणाः Prâṇâh, the five Prâṇas; Prâṇa, Apâna, etc. वै Vai, indeed. गयाः Gayâḥ, Gayâs. तत् Tat, that is. प्राणान् Prâṇân, the Prânas. तत्रे Tatre, protects. तत् Tat, of the worshipper. गयान् Gayân, the Prâṇas. तत्रे Tatre, protected; protects. तस्मात् Tasmât, therefore. गायत्री Gâyatrî, Gâyatrî; the protectress of the Prâṇas of the worshipper. नाम Nâma, by name. सः Saḥ, He; who is the Paroraja, Viṣṇu. याम् Yâm, whom. अमूं Amûm, this. एव Eva, only. सावित्रीं Sâvitrîm, Sâvitrî; she who rests on the Savitâ. अन्वाह Anvâha, speaks. सा Sâ, she; Sâvitrî. एषा Eṣâ, Gâyatrî. एव Eva, only. सः Saḥ, Viṣṇu यस्मै Yasmai, to whom; to the Brahmâ. अन्वाह Anvâha, speaks. तस्य Tasya, His; of Brahmâ. प्राणान् Prâṇân, the Prâṇas. त्रायते Trâyate, protects.

5. That Gâyatrî rests on this fourth foot, called the Darśata foot which is beyond the Rajaḥ (or Prakṛiti). These worlds,—Bhû, Antarikṣa, etc.,—spoken of in the previous mantra, rest on Satya (the Truth). The eye is, indeed, the Truth. It is known to all that the eye is truly the Truth. Therefore, now-a-days, when two persons come quarrelling (one saying)—"I have seen it," and (the other saying) "I have heard it;" we believe him alone who would say, "I have seen it." This truth, just spoken, certainly rests on power. The Prâṇas are, indeed, the power. Therefore, the Truth rests on Prâṇas; so the wise say that Prâṇas are mightier than the Truth. This Gâyatrî rests on the Atman (the Lord Hari). It is well-known that she,—Gâyatrî, just spoken of, protects the Prâṇas. The Prâṇas are, indeed, the Gayas. Therefore, she protects the Gayas means she protects the Prâṇas. So she is Gâyatrî (the protectress of the Gayas) by name. He,—(the Lord Hari, who is beyond the range of Prakṛiti), it is whom they call this Sâvitrî, and this (Sâvitrî) is certainly that (Gâyatrî). He protects the Prâṇas of him (*i.e.*, of Brahmâ), for whom He speaks.—354.

MANTRA V. 14. 6.

ताꣳ हैतामेके सावित्रीमनुष्टुभमन्वाहुर्वागनुष्टुबेतद्वाचम-
नुब्रूम इति न तथा कुर्याद्गायत्रीमेव सावित्रीमनुब्रूयाद्यदिह वा

अप्येवंविद्बह्विव प्रतिगृह्णाति न हैव तद्गायत्र्या एकं च न पदं प्रति ॥ ६ ॥

एके Eke, some. तां Tâm, that; just spoken. एतां Etâm, this. सावित्रीं Sâvitrîm, Sâvitrî. अनुष्टुभं Anuṣṭubham, Anuṣṭup; the presiding deity of the mantra—तत् सवितुर्वृणीमहे वयं देवस्य भोजनं। श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि॥ अन्वाहः Anvâhuḥ, call. वाक् Vâk, the speech, the mantra तत्सवितुः वृणीमहे, etc. अनुष्टुप् Anuṣṭup, Anuṣṭup. तत् Tat, therefore; वाचं Vâcham, the speech; the mantra. अनुब्रूम Anubrûma, we shall call Sâvitrî. इति Iti. तथा Tathâ, so; such. न Na, not. कुर्यात् Kuryât, should do. गायत्रीं Gâyatrîm, Gâyatrî. एव Eva, only. सावित्रीं Sâvitrîm, Sâvitrî. अनुब्रूयात् Anubrûyât, should speak; should call. यदि Yadi, if. एवंवित् Evamvit, the knower of this. बहु Bahu, many. अपि Api, even. प्रतिगृह्णाति Pratigrihṇâti, receives gifts. इव Iva, as if. तत् Tat, that; gifts taken गायत्र्याः Gâyatryâḥ, of Gâyatrî. एकं Ekam, one. पदं Padam, foot. प्रति Prati, towards. च Cha, even. न Na, not. वै Vai, indeed. ह Ha, it is certain.

6. Some call this Sâvitrî Anuṣṭup. The Vâk,—that mantra—is the Anuṣṭup. Therefore, we should call that mantra—Sâvitrî. That must not be done. One may call Gâyatrî—Sâvitrî. If the knower of this should, indeed, take many gifts, that is not certainly sufficient for even one foot of the Gâyatrî. 355.

MANTRA V. 14. 7.

स य इमांस्त्रींल्लोकान्पूर्णान्प्रतिगृह्णीयात्सोऽस्या एतत्प्रथमं पदमाप्नुयादथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतद्द्वितीयं पदमाप्नुयादथ यावदिदं प्राणि यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतत्तृतीयं पदमाप्नुयादथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति नैव केनचनाप्यं कुतउ एतावत्प्रतिगृह्णीयात् ॥ ७ ॥

सः Saḥ, that. यः Yaḥ, who; viriñcha. इमान् Imâm, these. पूर्णान् Pûrṇân, full. त्रीन् Trîn, three. लोकान् Lokân, worlds. प्रतिगृह्णीयात् Pratigrihṇîyât, should receive; should receive from Viṣṇu. सः Saḥ, He. अस्याः Asyâḥ, Her, of Gâyatrî. एतत् Etat, this. प्रथमं Prathamam, the first. पदं Padam, foot; the result of the worship of the first foot of the Gâyatrî. आप्नुयात् Âpnuyât, should get. अथ Atha, again. यः Yaḥ, who; Brahmâ. इयं Iyam, this. यावती Yâvatî, as much as. त्रयी Trayî, of the three Vedas. विद्या Vidyâ, knowledge; learning. तावत् Tâvat, so much. प्रतिगृह्णीयात् Pratigrihṇîyât, should receive; should receive from the Lord Viṣṇu. सः Saḥ, He. अस्याः Asyâḥ, Her; of Gâyatrî. एतत् Etat, this. द्वितीयं Dvitîyam, the second.

पदं Padam, the foot; the result of the worship of the second foot of the Gâyatrî. आप्नुयात् Âpnuyât, should get. अथ Atha, again. यः Yaḥ, who; Brahmâ. यावत् Yâvat, as much as. इदं Idam, this. प्राणि Prâṇi, living being; life. तावत् Tâvat, so much. प्रतिगृह्णीयात् Pratigṛihnîyât, should receive; should receive from the Lord Viṣṇu; should become master. सः Saḥ, He. अस्याः Asyâḥ, Her; of Gâyatrî. एतत् Etat, this. तृतीयं Tṛitîyam the third. पदं Padam, the foot; the result of the worship of the third foot of the Gâyatrî. आप्नुयात् Âpnuyât, should get. अथ Atha, again. अस्याः Asyâḥ, Her; of Gâyatri. एतत् Etat, this. एव Eva, only. तुरीयं Turîyam, the fourth. दर्शतं Darśatam, the seen. पदं Padam, the foot. परोरजाः Parorajâḥ, the one beyond the raja of Prakṛiti. एषः Eṣaḥ, He. यः Yaḥ, who. तपति Tapati, shines. केनचन Kenachana, by anybody. न Na, not. एव Eva, ever. आप्यं Âpyam, to be obtained. कुत Kuta, whence. उ U, Oh; it is an interjection of surprise. एतावत् Etâvat, so much. प्रतिगृह्णीयात् Pratigṛihnîyât, should receive.

7. He—(Viriñcha)—who grasps these three worlds wholly, may get the first foot of Her. Again, he who grasps as much as there is of the knowledge of the three Vedas, may get the second foot of Her. Again, he who grasps as much as there is of the living being, may get the third foot of Her. On the other hand, He who is shinning there, is the fourth, —the seen (Darśata) foot of Hers,—the one who is beyond the Prakṛiti, not ever obtainable by anybody. Oh! whence should one comprehend Him, who is so great? 356.

MANTRA V. 14. 8.

तस्या उपस्थानं गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्यपदासि नहि पद्यसे नमस्ते तुरीयाय दर्शताय पदाय परोरजसेऽसावदो मा प्रापदिति यं द्विष्यादसावस्मै कामो मा समृद्धीति वा न हैवास्मै सकामः समृध्यते यस्मा एवमुपतिष्ठतेऽहमदः प्रापमिति वा ॥ ८ ॥

तस्याः Tasyâḥ, Her; of Gâyatrî. उपस्थानं Upasṭhânam, praise. गायत्रि Gâyatrî. Oh, Gâyatrî. एकपदी Ekapadî, of one foot. अ A, उ U, म Ma, नाद (Nâda), बिंदु (Vindu), घोष (Ghoṣa), शांत (Śanta) and अतिशांत (Atiśânta). असि Asi, thou art. द्विपदी Dvipadî, of two feet; each foot of the Gâyatrî, with Om; त्रिपदी Tripadî, of three feet; the whole of the mantra, without Om (ओं). चतुष्पदी—Chatuṣpadî, of four feet; the whole of the Gâyatrî mantra with Om. (ओं) अपदी Apadî, without foot; unobtainable. असि Asi, thou art. हि He, because. न Na, not. संपद्यसे Sampadyase, thou art comprehended. नमः Namaḥ, salutations. ते Te,

thy. तुरीयाय Turîyâya, fourth. दर्शताय Darśatâya, the seen. पदाय Padâya, to the foot. परोरजसे Parorajase, beyond the Rajaḥ, or Prakṛiti. असौ Asau, this man. अदः Adaḥ, this; the object of desire. मा Mâ, not. प्रापत् Prâpat, may get. इति Iti, with this feeling. वा Vâ, or. असौ Asau, this. कामः Kâmaḥ, the object of desire. अस्मै Asmai, for this man. मा Mâ, not. समृद्धि Samriddhi, be abundant. इति Iti, with this feeling. यत् Yat, whom. द्विष्यात् Dviṣyât, curses the worshipper. सः Saḥ, that. कामः Kâmaḥ, the object of desire. अस्मै Asmai, for that man. न Na, not. एव Eva, ever. ऋध्यते Ridhyate, becomes abundant. ह Ha, certainly. वा Vâ, or. अहं Aham, I. अदः Adaḥ, this object. प्रापम् Prâpam, may get. इति Iti, with this feeling. यस्मै Yasmai, for which object of desire. एवं Evam, in that manner. उपतिष्ठते Upatiṣṭhate, (a man) praises; worships. Supply अस्मै स काम ऋध्यते ह (Asmai sa kâma ṛidhyate ha)—that object of desire certainly abounds for him.

8. Hers is this praise. Oh! Gâyatrî, thou art of one foot, of two feet, of three feet, of four feet, thou art unobtainable, for thou art never obtained. Salutations be to thy fourth foot, called Darśata—the seen (and which is) beyond the range of Prakṛiti. Should the worshipper curse that this man may not obtain the objects of his desire, or that this object of his desire may not abound for him; the object of that man's desire certainly does not abound for him. Or, when a man praises the Gâyatrî, as before, with this feeling that I may get this object of desire (the object of his desire abounds for him). 357.

MANTRA V. 14. 9.

एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच यन्नुहो तद्गायत्रीविदब्रूथा अथ कथꣳ हस्तीभूतो वहसीति मुखꣳ ह्यस्याः सम्राण्न विदांचकारेति होवाच तस्या अग्निरेव मुखं यदिह वा अपि बह्विवाग्नावभ्यादधति सर्वमेव तत् संदहत्येवꣳ हैवैवंविद्यद्यपि बह्विव पापं कुरुते सर्वमेव तत्संप्साय शुद्धः पूतोऽजरोऽमृतः संभवति ॥ ९ ॥

इति पञ्चमस्य चतुर्दशं ब्राह्मणम् ॥ १४ ॥

तत् Tat, that; एतत् Etat, this; वैदेहः Vaidehaḥ, the king of the Videhas. जनकः Janakaḥ, Janaka. आश्वतराश्विम् Âśvatarâśvim, the son of Âśvatarâśva. बुडिलं Budilam, Buḍila by name. उवाच Uvâcha, said. वै Vai, indeed. ह Ha. यत् Yat, that. नु Nu, now. गायत्रीवित् Gâyatrîvit, the knower of the Gâyatrî. अब्रूथाः

Abrûthâḥ callest thyself. तत् Tat, that; thy word. हो Ho, strange; surprising. अथ Atha, then. कथं Katham, why. हस्ती Hastî, (Lit.) an elephant; here it means a fool. भूत: Bhûtaḥ, being. वहसि Vahasi, dost carry; dost carry the sin of taking gifts. इति Iti. हि Hi, because. सम्राट् Samrât, Oh, Sovereign. अस्या: Asyâḥ, Her; of Gâyatrî. मुखं Mukham, the mouth; the presiding deity of the first foot,. न Na, not. विदांचकार Vidâmchakâra, knew; I do know. इति Iti. उवाच Uvâcha, (Buḍila) said. ह Ha. तस्या: Tasyâḥ, Her; of Gâyatrî. मुखं Mukham, mouth; the presiding deity of the first foot. अग्नि: Agniḥ, fire; Paraśurâma. एव Eva, only. यद्यपि Yadyapi, if. अग्नौ Agnau, in the fire; in Paraśurâma. बहु Bahu, many. इव Iva, like. अभ्यादधति Abhyâdadhati, throws. ह Ha. वै Vai, indeed. सर्वं Sarvam, all. एव Eva, only. तत् Tat, that. संदहति Samdahati, burns. एवं Evam, similarly. एवंवित् Evamvit, the knower of this; whoever knows that the first foot of the Gâyatrî is Agni. यद्यपि Yadyapi, if. बहु Bahu, many. इव Iva, like. पापं Pâpam, sin. कुरुते Kurute, commits. तत् Tat, that; that sin. सर्वं Sarvam, all. एव Eva, certainly. संप्साय Sampsâya, consuming. शुद्ध: Śuddhaḥ, clean. पूत: Pûtaḥ pure. अजर: Ajaraḥ, without decay. अमृत: Amṛitaḥ, immortal. संभवति Sambhavati, becomes. एव Eva, certainly.

9. It was, indeed, that Janaka, the king of the Videhas, asked Buḍila, the son of Aśvatarâśva, "It is very strange, that thou callest thyself the knower of the Gâyatrî; why then being a fool (like an elephant) dost thou carry (the burden of sin of accepting gifts)?" "Oh, sovereign, I did not know (the presiding deity) Her mouth," replied Buḍila. Fire is her mouth. If a large quantity (of fuel) is put in fire, it burns the whole of it, similarly, if the knower of the Gâyatrî commits a great amount of sin, he consuming all of the sin, becomes clean and pure, and is without decay and immortal. 358.

Here the ends the fourteenth Brâhmaṇam.

MADHVA'S COMMENTARY.

The Lord Puruṣottama, who is in the Ṛigveda, in the Yajurveda, and in the Sâmaveda, is spoken of by the second foot of the Gâyatrî mantra; while by the first foot of the same, He is denoted as dwelling in the earth, in the middle region, and in the heaven-world. By the third foot of the Gâyatrî is spoken of the Lord, who is in Vâyu (in Prâṇa, Apâna, etc). The fourth foot of the Gâyatrî is the Praṇava (**प्रणव**).—Om (**ओं**) The Lord Bhagavân, who is in (Śrî dwelling in) the orb of the sun, is the subject of the fourth foot of the Gâyatrî. It is to be understood that He dwells

there in the goddess Ramâ, whose nature is that of Sattva. She is the sentient Prakṛiti, and is called also "rajas." The Lord who is there, is superior to and beyond this sentient Prakṛiti or "rajas." This Prakṛiti is called in the Vedas "Rajas," because she gives pleasure or delight to all living beings. The Lord is, therefore, called Parorajas, the one who is beyond the Chetana Prakṛiti. When a man knows this Lord, he gets permanent mastery over all the worlds, all the Vedas and over all the living beings; and he gets fame and prosperity as well. The only person fit for worshipping this Gâyatrî is the four-faced Brahmâ Viriñcha. Therefore, it is that Brahmâ alone can fully worship her and get the fruits thereof in full. Other people worship her partly, according to their capacities, and partial is the result they derive from such worship. Should a Dvija (**द्विज**) acquire capacity for worshipping the Gâyatrî, he shall not be as fit as Viriñcha is; and, therefore, all the fruits are enjoyed by the Viriñcha alone.

A twice-born person is certainly not unfit to medidate on the Lord by means of the Gâyatrî. Though he is fit (Yogya), yet he is not the highest fit person, for there is no fit person, in the highest sense of the word, to worship Gâyatrî, except Brahmâ; because to Brahmâ alone belongs the full and complete reward of such meditation; others get only partial result.

(The author now takes up the sentence **तुरीयं दर्शतं पदं परोरजाय एष तपति**) The construction of this sentence is this:—Yah Parorajas Tapati Sa Turîya-padena Praṇavena Padyate. It means He who is called Parorajas shines there, He is to be obtained through the fourth foot of the Gâyatrî, namely, through Praṇava. Though the word Turîyam is separated from the word Padam, by the word Darśatam, yet Padam should be read with Turîyam, as if Darśatam did not exist. The words Dadriśa-Iva are equivalent to Driṣṭa-Iva, meaning "as if seen." The Lord Viṣṇu, who is in the disc of the sun, is *as if* seen; so He may be called to be seen. And because people can see the disc of the sun consisting of his rays, so it is figuratively said that Viṣṇu is seen (though, as a matter of fact, He is not actually seen). To the same effect is the following extract from the Traividyâ:—The Lord Viṣṇu, residing in the Orb of the sun, is there, as if standing visible before the sights of all, because every one sees the sphere of light, when the sun rises (and the Lord Viṣṇu is within this sphere").

(The author now explains the words—**सर्वं मुह्यै वैषरज उपर्युपरि तपति।** The Commentator also explains why the Lord is called Paro-rajaḥ:—)

The words Sarvam-rajas mean the entire Prakṛiti. Those that are

versed in the Vedas, called the Prakṛiti, by the term, the Rajas, the giver of delight, because it is she who is the sole cause of delight of all beings, and the Lord Viṣṇu is superior to her even; therefore, He is called Parorajas, "the one beyond the Rajas."

(The Commentator now explains the sentence in the fourth mantra— **सैषा गायत्र्येत स्मिꣳ स्तुरीये दर्शते पदे रजसि प्रतिष्ठिता**. He explains what is the denotation of the word Gâyatrî here :—)

The chief presiding deity of Gâyatrî is Śri; whilst Brahmâṇi, who depends on Brahmâ, being his consort, is not the *chief* deity of Gâyatrî. Brahmâ, again, depends on Śri, the *chief* deity of the Gâyatrî, and she depends on the Parorajas, the Lord beyond the Rajas. This is also in the same.

(**तद्वै तत्सत्ये प्रतिष्ठितं**—These words are explained by others as meaning "that this fourth foot rests on the Satyam." This is, however, wrong, for the "Turîyam Padam," is independent of everything, and does not rest on any one. Moreover, the words "Tad Vai Tat" do not allude, and cannot allude, to this Turîyam Padam. The Commentator, therefore, explains these words :—)

The word Etat in the Mantra (Tadva etat satye pratiṣṭhitam) has been used for Jagat, 'the world.' This can be known from the context, for, it refers to the "world," spoken of previously in the Mantra (Bhûmîr-antarîkṣam dyau, etc).

(In this Mantra occur the words "Chakṣur Vai Satyam." The word Chakṣur does not denote the physical "eye," nor its macrocosmic counterpart, the sun; for the sun has already been mentioned along with Antarikṣa, etc.; but it means the presiding deity of the solar orb. Therefore, the Commentator says, on the authority of Prakâśikâ :—)

Verily, this world depends on Chakṣus namely, on the presiding deity of the sun, called Virâṭa, or otherwise Śeṣa. Both Virâṭa and Śeṣa denote one and the same being. The deity Seṣa in his turn rests on Vâyu, because he is stronger in power than Śeṣa. This Vâyu, called Balam, or "the strong one," is said also to be Satyam. The Satyam is the name of the chief Vâyu. It is composed of two words, "Sat" and Yam. "Sat" means the *Good one,* he who is free from all faults. Yam means "to go," "to enter." He, in whom the "Sat" goes or enters, is called Satyam. Since the Lord Hari is well-known to enter or go into Vâyu, therefore, the Vâyu is called Satyam, or "the Temple of the Good." This Vâyu, "the Temple of the Good," in his turn, rests on the goddess Gâyatrî, namely, the Goddess Śrî. In her turn, this chief Gâyatrî or Śrî

rests in the Lord Hari, who is the presiding Over-Lord of all Âtmans or Selves. In this Superme Atman is refuged the Supreme Gâyatrî or the Goddess Srî.

(The śruti next explains why she is called Gâyatrî :—)

She is called Gâyatrî, because she protects all the Prâṇas. The word ' Gaya ' means life or Prâṇa, and Tri means protect. She, who protects all the Prâṇas, is called Gâyatrî.

The Commentator now explains the words सयामे वामꣳ सावित्री मन्वा. Gâyatri is also called Sâvitrî, and they both are the names of the Parorajaḥ, Viṣṇu, behind the Prakṛiti. The name Sâvitrî itself speaks that she is the Lord Janârdana, for, He is called Savitrî ई (सवितृ), the Progenitor of all. And Sâvitrî is she who depends on the Savitrî, the Progenitor. The sun is also called Savitrî, but it is because he is the symbol of the Lord Savitrî, the Great Progenitor. It is the custom that the symbol also passes by the name of what it is the symbol.

Sâvitrî, who has derived her name from Savitrî, the Great Progenitor Viṣṇu, protects the Prâṇas of Brahmâ, who has also derived his name from the Brahmaṇ, the Great Lord Viṣṇu. Brahmâ is certainly the son of Sâvitrî (when he is the son of the Savitrî, the Great Progenitor); whilst other beings are the sons of Brahmâ. The Ṛik mantra, containing the word वृणीम (vriṇîma), (*i.e.*, the अनुष्टुप् Anuṣṭup) certainly speaks of the same thing as does the Gâyatrî ; but that mantra (the Anuṣṭup mantra) cannot be the symbol or substitute of the Gâyatrî. Those that know the mouth (the first foot) of the Gâyatrî mantra, are fit for holding such a high position as that of Viriñcha. They are not subject to any sort of sin derived from the acceptance of gifts. Those that know only the one foot of the Gâyatrî, cannot derive perfect pleasure from the acceptance of gifts. A man may be accepted to complete the result of the knowledge of the feet of the Gâyatrî, only when he has acquired the knowledge of the worlds from the Lord Viṣṇu, spoken of in the first foot of the Gâyatrî, when he has acquired the knowledge of the three Vedas spoken of in the second foot, and when he has acquired the knowledge of the births of Various viriñchas in all the beings spoken of in the third foot. The fourth foot of the Lord Bhagavân, of which the Pranva is the only mantra is all-pervading Lord Vâsudeva. That foot cannot be obtained by anybody. The three feet of the Gâyatrî speak of Aniruddha, Pradyumna, and Saṅkarṣaṇa, respectively. Brahmâ alone may get to Vâsudeva, when he gets Mukti; but nobody else can. Aniruddha presides in the worlds (spoken of in the first foot), Pradyumna presides in the Vedas (spoken of in the second foot) and

Saṅkarṣana presides in Vâyu (spoken of in the third foot). On pervading (comprehending) these three and with the strength of the knowledge of the Gâyatrî and strong with the strength of Praṇava (**ओं**) and seeing the Lord Vâsudeva, Brahmâ gets Mukti; but he never pervades (comprehends) the Lord Vâsudeva; the reason why he cannot pervade (comprehend) the Lord Vâsudeva, is that the Lord is infinite. The Lord, who is in the orb of the sun, is beyond Prakṛiti of the three colours,—red, white and black; and externally he is beyond Prakṛiti, consisting of the three guṇas (**गुणाः**)—Satva, Rajaḥ and Tamaḥ. Therefore, He is called Parorajaḥ (**परोरजः**), the Lord on the other side of the Prakṛiti. It has been said in the Prakâśika also that "completely incapable of being pervaded (wholly incomprehensible) is the Lord Vâsudeva, when even Brahmâ himself cannot pervade or comprehend Him. The words **तावत्** (Tâvat) and **एतावत्** (Etâvat) in the mantra meaning "So much and this much," have been used in order to express an idea of perfect comprehension or grasping, just as we do wholly grasp anything in our hand The Gâyatrî has within her eight Akṣaras (**अक्षराः**) or vowels. With the Pranava **प्रणव**, there are four varieties of Gâyatrî. Beginning with A **अ** and ending in Atiśânta **अतिशांत** *i.e.* **अ** (A), **उ** (U), **म** (Ma), **नाद** (Nâda), **विन्दु** (Vindu), **घोष** (Ghoṣa), **शांत** (Śânta) and **अतिशांत** (Atiśânta), the Praṇava **ओं** is the Gâyatrî of one foot. When the Praṇava **ओं** is added before each foot of the Gâyatrî mantra, she is called **द्विपदी** (Dvipadî, of two feet). The Gâyatrî is Tripadî **त्रिपदी** or of three feet, when the three feet of the mantra itself are taken into consideration. When the Praṇava **ओं** is added to the mantra, she is called chatuṣpadi **चतुष्पदी** or of four feet. She is not comprehended or fully known by anybody else, except Brahmâ; and, therefore, she is called Apadî **अपदी**, or the incomprehensible. Thus worshipped, does the Gâyatrî fulfil one's desires, or does not fulfil the desires of his enemies. At the time of worshipping the Gâyatrî, the worshipper should have such feelings in his mind—"Let not this man get this thing, or let this thing be abundant for this man." If a man wishes to have his own desires fulfilled, he should worship with this idea prevailing in his mind—"May I get that thing." Then Gâyatrî will certainly fulfil his desires. When the Lord Puruṣottama is worshipped, with the Gâyatrî mantra by Brahmâ, He gives him the Brahmapada **ब्रह्मपद** and Mukti, according to his capacity. He also gives him liberation from all sorts of sins, specially of the sins arising from the acceptance of gifts. If others worship Him with the Gâyatrî, He gives them Mukti, according to their respective capacities. It should be said here that the Lord Viṣṇu presides in the mouth (first foot) of the Gâyatrî. The Lord, who is always in

the fire, is Viṣṇu, and He passes by the name of Agni, which means Agraṇî (अग्रणी) or the leader, and He is, therefore, the superior. When the Lord Hari, who presides in the mouth of the Gâyatrî, is known, it is then that the knowledge of the Gâyatrî bears fruit, otherwise the knowledge does not bear complete fruit. One should try his best to know the Lord, who presides at the mouth of the Gâyatrî. Then it is, when He has been known that He removes all the sins, just as He burns all things residing inside fire. It has been said in the Gâyatrî samhitâ—"Râm, the axe-holder, is eternal bliss, and is of the colour of fire."

Here ends the Bhâṣya on the fourteenth Brâhmaṇam.

अथ पंचदशं ब्राह्मणम्

MANTRA V. 15. I.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं । तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१॥

हिरण्मयेन Hiraṇmayena, gold-like; luminous. पात्रेण Pâtreṇa, by the disc of the sun. It consists of two words—पा (Pâ) and त्र (Tra). पा (Pâ) meaning the drinker of water and त्र (Tra) means the Protector or saviour of the world from darkness. The sun is called पात्र (Pâtra), because he sucks up water and removes darkness from the earth. सत्यस्य Satyasya, of the Truth; of one possessing the quality sat. मुखं Mukham, face. Here the word has been used for the whole body. अपिहितं Apihitam, covered; Hid. पूषन् Pûṣan, Oh Pûṣan; the one who is full in all the qualities. त्वं Tvam, thou. सत्यधर्माय Satyadharmâya, for me, who is given to the meditation on Satya. दृष्टये Dṛiṣṭaye, for seeing; so that I may see Thee. तत् Tat, that; thy body. अपावृणु Apâvṛiṇu, uncover; unveil.

1. The entrance to the True is covered by a shining disk, that (disk) do thou, O Puṣan, remove, for me, who is devoted to the True, that I may see Thee. 359.

MADHVA'S COMMENTARY.

The phrase "By the golden disc" means by "the solar orb." The phrase, "Of the true," denotes "of Viṣṇu." By this solar photosphere is constantly hidden the body of the Lord. Puṣan, the Full Lord Viṣṇu, reveals that form Himself to His devotees, called here Satya-dharmas, the Lover of the True.

NOTE.—The word hiraṇmaya "like a golden," *i.e.*, full light, effulgent. The word pâtra means that which drinks (pâ) the water and saves (tra) the world. Therefore, the whole phrase hiraṇmayena patreṇa means "by the solar disk," which is refulgent as gold, and

which saves the world by evaporating waters and raining them back. The word satyasya means, of him who is full of सत् of good qualities. He is inside the solar orb, and His body is covered by the solar disc. O Puṣan, remove the veil from Thy face, that I may see Thee. I, who am a Satya-dharma, who constantly meditate on Thee, the Satya.

MANTRA V. 15. 2.

पूषन्नेकर्षे यमसूर्यप्राजापत्य व्यूहरश्मीन् समूह तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि ॥२॥

पूषन् Pûṣan, Oh, Pûṣan; the one full in all the qualities. एकर्षे Ekarṣe, Oh, thou possessing knowledge about all things. यम Yama, Oh, thou governor of all. सूर्य Sûrya, Oh, sun; Oh the acceptor of water. प्राजापत्य Prâjâpatya, Oh thou art known only by Prajâpati. रश्मीन् Raśmin, the rays; my consciousness of Self, व्यूह Vyûha, stretch; enlarge. तेजः Tejaḥ, brightness; the knowledge of external things. समूह Samûha, stretch; enlarge. यत् Yat, that. ते Te, thy. कल्याणतमं Kalyâṇatamam, most auspicious. रूपं Rûpam, form. तत् Tat, that. ते Te, through thy favour. पश्यामि Paśyâmi, (I) may see.

2. O all-full, O Sole-wise, O All-judge, O Goal of the Wise, O the Lord of Prajâpati, expand my knowledge of the self, and increase my knowledge of the non-self, so that through Thy grace, I may see that form of Thine which is the most auspicious. 360.

MADHVA'S COMMENTARY.

The word Ekarṣe means, O thou, who art principally (eka), all knowledge and wisdom (Ṛisi). The word ekarṣi is thus the name of Viṣṇu. Hari is called Yama, because He controls and punishes all. He is the Great Judge. He is called Surya, because He is the Goal of the wise (suris). He is called Prajâpatya, because He is specially the Goal of Hiraṇyagarbha Prajâpati.

NOTE.—The raśmin and tejas have no reference to the rays of the sun and his heat and light rays. For no amount of enfeebling of the light and heat rays of the sun will give one the divine vision. Therefore, raśmin is translated as "knowledge of the self—" expansion of raśmin means the expansion of consciousness. While the expansion of tejas means controlling the non-self-getting more and more power over the forces of nature. In short, it is a prayer for the expansion of one's consciousness and the growth and purification of one's vehicles. When the raśmin and the tejas, the consciousness and the vehicles of consciousness, are fully developed, then there is the possibility of Good-vision.

MANTRA V. 15. 3.

योऽसावसौ पुरुषःसोऽहमस्मि । वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ॥३॥

असौ Asau, that. पुरुषः Puruṣaḥ, the Puruṣa. यः Yaḥ, who. असौ Asau, in Prâṇa. सः Saḥ, He. अहं Aham, the unavoidable. अस्मि Asmi, Prâṇa and, therefore,

capable of being measured. This word consists of two words—अस् (As), meaning असु (Asu), the Prâṇa, and मि (Mi), meaning मेय (Meya), capable of being measured. Complete the sentence by तंच पश्यामि (Tamcha Paśyâmi)—so that I may see him also. अथ Atha, if; though. इदं Idam, this; the body. भस्मांतं Bhasmântam, such as ends in ashes. अनिलं Anilam, dependent on the Lord. अ (A), Viṣṇu. This word consists of two words—अ A), meaning the Lord Viṣṇu and निल meaning, support. Therefore, the word means, He whose support is the Lord Viṣṇu. वायुः Vâyuḥ, the Prâṇa. अमृतं Amṛitam, deathless; nectar-like.

3. That yonder person who dwells in Asu (Life), is known by the name of Aham, "I" (*i.e.*, the Supreme) and Asmi, "I am" (*i.e.*, the only standard of existence).

Though this body be reduced to ashes, the Indwelling Spirit, the Lord does not die, He is immortal: nor does the Jîva die. For the Vâyu has become immortal, because Brahman dwells in him (why shouid not then the jîva be immortal in which also the Lord dwells). 361.

MADHVA'S COMMENTARY.

He is called अहम् Aham, because He is not discardable (aheya). In other words, "Aham" means "the Supreme." He is called "Asmi," because He dwells in all beings, and thus He is the measure (ma) of their existence (as)—(their existence or be-ness depends upon His being in them. He is the standard of their existence). But Hari, the Supreme Lord, is apart from all His devotees (jîvas), though ensouling all.

NOTE.—Though the words aham and asmi are used in the Mantra, and ordinarily they would mean "I am He," lest one should fall into this error of identifying himself with the Lord, the author says स्वयं तु सर्वजीवेभ्यो व्यतिरिक्तः परो हरिः "Hari the Supreme, is quite separate from all jîvas, however devoted they may be to Him. In ecstasy one may exclaim separate from all jîvas, however devoted they may be to Him. In ectasy one may exclaim, "I am He"—but as a truth, the jîva can never become He."

Of the two असौ in the above verse, one is a pronoun nominative singular of adas, and means 'that,' the other असौ is the locative singular of the noun असु meaning 'life,' *i.e.*, in the life.

NOTE.—The meaning of the verse is that the well-known person who resides in the Prâṇa, also dwells in His devotees as aham and asmi, *i.e.*, He is the very "I" and the very "I am" of the devotees. He is Puṣan, etc., and is then called by the name of Puṣan, Yama, Ekarśi, &c. He, though in all these, is one alone, and does not become differentiated, owing to the differences of beings, in whom He resides.

The Brahman is one in all.

Because the Supreme Lord is in Vâyu, so Vâyu has become an Immortal, (how great must He be whose very presence makes others immortal)—how great must be the Immortality of the Supreme, then?

The word anilaḥ is compounded of two words अ, meaning Brahman, and nilayanam, abode. The Vâyu is called Anilam, because it is the abode of Brahma (Brahma-dhâma): or because it is supported by Brahmaṇ.

NOTE.—It has been said before that the Supreme Lord, dwelling in the jîva, is eternal existence and of most auspicious form. A doubt arises: when the man dies and his body is reduced to ashes, what becomes of the Lord? Does he also die, like the jîva? This verse removes the doubt. Though this body is reduced to ashes, yet the Supreme Lord within it is not tainted with the faults of dying, &c. Why? Anilah, etc. When Vâyu, by merely taking refuge in Brahmaṇ, has become an Immortal, how can that Brahmaṇ, the giver of Immortality to others, be Himself subject to death? But how is Vâyu immortal? This is answered by Sri Madhva, by a quotation.

Vâyu is called Immortal, because His knowledge does not get obscured even in the Pralaya. (In the case of other jîvas, there is an obscuration of consciousness in the Pralaya).

NOTE.—The knowledge here refers to the functional knowledge obtained through the vṛittis or modifications of the vehicles. Such functional knowledge or Vṛitti-Jñâna persists in the case of Vâyu alone in Pralaya. In the case of other jîvas, they cease to function then. The functional knowledge of Bharati also remains unaffected by Pralaya. Vâyu and Bharati also go to sleep, but they are not completely unconscious: they dream. Their functional knowledge in the Pralaya is something like our dreams: *i.e.*, their Manas remains active, though their external functioning ceases, while in the case of other jîvas, there is total unconsciousness in Pralaya, something like deep sleep.

For thus says Ramâ Saṃhita:—"The Lord Himself is the Chief Immortal (others are immortal in a secondary sensê only.)

The Supreme Self is alone the Eternal, with his Nâda (or voice ever vibrating through the eternities of the Pralaya).

NOTE.—The word Immortal is primarily applied to the Lord alone, for two reasons, that His body never falls off: and His knowledge never gets obscured. Even the highest jîvas, like Vâyu, lose their bodies at the Pralaya, and there takes place some diminution in their knowledge. They cannot carry their consciousness intact through the Great Pralayic sleep. The word सनातन is another form of सनादन "Along with Nâda, whose Nâda constantly vibrates."

Some take this verse as a prayer of the dying man; asking that his vital breath should leave his body and that the latter should be reduced to ashes, and that the vital breath should join the eternal. This explanation is open to the objection that a thing which is inevitable is never prayed for; and the reduction of the body to ashes is inevitable, and so there is no need for praying that it should be reduced to ashes. The real sense of the verse, which is not a prayer, but a statement of fact, is that when Vâyu has become immortal, by the mere indwelling of the Lord in him, *a fortiori* the Lord must be immortal; and His immortality is beyond all question.

But, says an objector, the verse has two words only, "Vâyu" and

"amṛitam." It does not say "in the Vâyu there is the Lord, and so the Vâyu is immortal." How do you read all this meaning into it? To this, it is answered, that the word anilam suggests the above explanation. This word literally means "that whose support or refuge is Brahman, called अ." The Vâyu is called anila, because he has the Lord for this Refuge.

MANTRA V. 15. 4.

ओ३म् क्रतो स्मर कृतꣳ स्मर क्रतो स्मर कृतꣳ स्मर ॥४॥

ओं Om, Oh, thou, whose symbol is Om. Or, it may mean, Oh, thou, that has the qualities, such as immortality, &c. क्रतो Krato, Oh, thou, of the form of pure knowledge. स्मर Smara, remember me; do remember that I worship Thee. कृतं Kṛitam, the deeds; the worship and meditation, &c., that I did. स्मर Smara, do remember, so that Thou mayest be favourably disposed towards me. क्रतो Krato, Oh, thou, of the form of pure knowledge. स्मर Smara, remember me; do remember that I may remember Thee. कृतं Kṛitam, the deeds; the worship and meditation that I did. स्मर Smara, do remember so that Thou mayest be favourably disposed towards me.

4. Om! Oh, thou, of the form of pure knowledge, do remember (me); do remember my deeds; Oh, thou, of the form of pure knowledge, forget me not, do not forget what I did for winning Thy favour. 362.

[It may also mean:—O, All-pervading Creator, remember me. Have mercy on me. O, Soul, remember thy duty.]

MADHVA'S COMMENTARY

In the Brahma-Tarka it is declared:—"The phrase, 'O Viṣṇu,' remember Thy devotees," means have mercy on Thy devotees: for, memory in reference to the Omniscient Lord, has no meaning. He always remembers or rather knows everything: for past, present and future is one to Him: His knowledge is Eternal. Therefore, "remember" is not to be taken here in its literal sense, but in the sense of "Have compassion upon Thy devotee."

NOTE.—When a thing passes out of perception, then arises the memory of it from the impressions left by the object on the mind. In the case of the Lord, no object can ever vanish out of His perception—in fact, all objects owe their be-ness to His perception of it. So the Lord has no Memory, but Eternal perception and cognition: for the essential nature of the Lord is eternal knowledge. This portion of the verse is a prayer to the Lord, symbolised as Om, to have compassion on His worshipper. Not only must one pray for mercy, but should never forget his own duty. Both are necessary—performing diligently one's duty and praying for the mercy of the Lord.

MANTRA V. 15. 5.

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥ ५ ॥

इति पञ्चदशं ब्राह्मणम् ॥ १५ ॥

इति पञ्चमोऽध्यायः ॥ ५ ॥

अग्ने Agne, Oh, thou, whose symbol is the fire; or, it may mean, Oh, thou, first leader or animater of our body. The contracted form of अग्रणी (Agraṇî). अस्मान् Asmân, us. सुपथा Supathâ, by a good road; by the way called अर्चि (Archi), &c. राये Râye, for wealth; for the wealth of Mokṣa. नय Naya, lead; guide. देव Deva, Oh Lord. विश्वानि Viśvâni, all. वयुनानि Vayunâni, our knowledge; the range of our knowledge. विद्वान् Vidvân, since thou knowest. जुहुराणम् Juhurâṇam, contracting. एनः Enaḥ, sin. अस्मात् Asmât, from us. युयोधि Yuyodhi, take away; separate. ते Te, to thee. भूयिष्ठां Bhûyiṣṭhâm, great; good many. नम उक्तिं Nama uktim, the word namaḥ; the word of salutation. विधेम Vidhema, shall say; (we) shall repeat.

5. O Agni, lead us by that Path (from which there is no going back), the good Path, in order that we may get the treasure of Salvation. O God, Thou knowest all our efforts for salvation. Remove from us the degrading sin. We offer Thee salutations, over and over again. 363.

Here ends the fifteenth Brâhmaṇam.

MADHVA'S COMMENTARY.

The word **(वयुनं)** vayunam means 'knowledge.' The word is used in this sense in the following line, addressed by Dhruva to the Lord, in the Bhagvat Purâṇa--tvad dattya vayunaya idam achasta visvam—"This all is energised by the knowledge given by Thee."

The word "asmân," 'us' should be repeated after Jahurâṇam. This last word does not mean crooked, but degrading, making small. **जुहुराणम् एनः** means the sin that degrades us, makes us small. The verb **युयोधि** is imperative second person of the yuyu, meaning 'to separate. Separate from us our sins, which degrade us and throw us back into Saṃsâra. As says the Skanda Purâṇa:—"Remove from us that sin which makes us look very small (*i.e.*, causes re-birth), and be thou our Leader to make us acquire the treasure of salvation—thus prayed the Monarch Manu to Lord Yajña."

Note.—This shows that the Lord can forgive sins, and give salvation, in spite of all karmas. This is a prayer for Mokṣa, after one has obtained Saksatkara.

The Almighty Hari sees the world hiding His face behind the orb of the sun, called Pâtra **(पात्र)**. The disc of the sun is called Pâtra by the wise, because the sun sucks up water from the earth and keeps the

world from darkness. The Lord Viṣṇu is called Puṣaṇ,—the Full, because He is full in all the qualities. He unveils His face only to him, who is only devoted to him, but to nobody else. The Lord Hari is called Ekaṛiṣi (**एकऋषि**), because there is none whose knowledge is as His. He is called Yama (**यम**), because He governs all; because He accepts water, so He is called Sûrya. He is Prajâpatya (**प्राजापत्य**), because He is known by Prajâpati or Brahmâ alone. The Puruṣa, who is in Prâṇa, is the Lord Aham,—the unavoidable—because no one can avoid being conscious of Him, as long as his consciousness lasts. The Lord is called Asmi (**अस्मि**), because He is Asu (**असु**) or Prâṇa, and at the same time Mi (**मि**) or Meya (**मेय**), measurable. The Lord Viṣṇu is called A (**अ**), the Pure, because there is no touch of impurity in Him. Vâyu is called Anila (**अनिल**), because the Lord A (**अ**),—Viṣṇu, is His Nila (**निल**) or support, *i.e.*, he depends on the Lord Viṣṇu for his existence. Vâyu is also Amṛita,—Deathless or immortal. When Vâyu is Amṛita, simply because he depends on the Lord Viṣṇu for his existence, it is useless to say of the Amṛitatva or immortality of the Lord Viṣṇu. The Lord Janârdana is called Kratu (**क्रतु**), because He is All-knowledge. He is called Agni, because He is the leader or animater of the limbs of the animals. The Lord has been called Vayunâni Vidvân (**वयुनानि विद्वान्**), the knower of our knowledges, because He is the best of all that have knowledge or who can know.

Here ends the Bhâṣya on the fifteenth Brâhmaṇam.

Here ends the fifth Adhâya.

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षष्ठोऽध्यायः ॥

SIXTH ADHYÂYA.

BRAHMANA 1.

MANTRA VI. 1. 1.

ॐ ॥ यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति प्राणो वै ज्येष्ठश्च श्रेष्ठश्च ज्येष्ठश्च श्रेष्ठश्च स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥ १ ॥

यः Yaḥ, whoever. ज्येष्ठं Jyeṣṭham, the oldest. च Cha. श्रेष्ठं Sreṣṭham, the best. च Cha. वेद Veda, knows. वै Vai, indeed. ह Ha. स्वानां Svânâm, among his peers. ज्येष्ठः Jyeṣṭhaḥ, senior. च Cha. श्रेष्ठः Śreṣṭhaḥ, of highest position. च Cha. भवति Bhavati, becomes. प्राणः Prâṇaḥ, prâṇa. वै Vai. ज्येष्ठः Jyeṣṭhaḥ, the oldest (in years). च Cha. श्रेष्ठः Śreṣthaḥ the best in quality. च Cha. अपि च Apicha, moreover; even in Mukti. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. येषां Yeṣâm, among whom. बुभूषति Bubhuṣati, desires to be. स्वानां Svânâm, among his peers. ज्येष्ठः Jyeṣṭhaḥ, the oldest. च Cha. श्रेष्ठः Śreṣṭhaḥ, the best. च Cha, and. भवति Bhavati, becomes.

1. He who knows verily the oldest and the best, becomes himself the oldest and best among his peers. Prâṇa is, indeed, the oldest and the best (one). He who knows this becomes, even in Mukti, the oldest and the best among his peers whom he longs for. 364.

MANTRA VI. 1. 2.

यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति वाग्वै वसिष्ठा वसिष्ठः स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ॥ २ ॥

यः Yaḥ, who. वै Vai, indeed. वसिष्ठां Vasiṣṭhâm, the best of the dwellers. वेद Veda, knows. स्वानां Svânâm, among his own people. वसिष्ठः Vasiṣṭhaḥ, the best dwellers. भवति Bhavati, becomes. ह Ha. वाक् Vâk, speech; Agni, the presiding deity of speech. वै Vai, indeed. वसिष्ठा Vasiṣṭhâ, the best dweller. अपिच Apichâ, and; even in Mukti. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. येषां Yeṣâm, among whom. बुभूषति Bubhûṣati, desires to be. स्वानां Svânâm, among his peers. वसिष्ठः Vasiṣṭhaḥ, the best dweller. भवति Bhavati, becomes.

2. He who verily knows the best of the dwellers, becomes himself the best of the residents among his own people. Vâk or speech, indeed, is the best of the dwellers. He who knows this becomes, even in Mukti, the best dweller among his kinsmen whom he desires. 365.

MANTRA VI. 1. 3.

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे चक्षुर्वै प्रतिष्ठा चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे य एवं वेद ॥ ३ ॥

यः Yaḥ, who. वै Vai, indeed. प्रतिष्ठां Pratiṣṭhâm, the firm support or firm rest. वेद Veda, knows. समे Same, on level ground. प्रतितिष्ठति Pratitiṣṭhati, stands firmly. दुर्गे Durge, in high places, difficult of access; in heaven, etc. प्रतितिष्ठति Pratitiṣṭhati, stands firmly. ह Ha. चक्षुः Chakśuḥ, the eye; the sun is the presiding deity of the eye. वै Vai, indeed. प्रतिष्ठा Pratiṣṭhâ, the firm standing place. हि Hi, because. चक्षुषा Chakśuṣa, by the help of the eye. समे Same, on level ground. च Cha. दुर्गे च Durge, in high inaccessible places. Cha, and. प्रतितिष्ठति Pratitiṣṭhati, stands firm. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. समे Same, on the level ground. प्रतितिष्ठति Pratitiṣṭhati, stands firm. दुर्गे Durge, in high inaccessible places. प्रतितिष्ठति Pratitiṣṭhati, stands firm.

3. He who knows the firm Stay, stands firmly on the level ground, and stands firmly in high inaccessible places. The eye is, indeed, the firm standing place. With the help of the eye one stands firm on level ground and on high inaccessible places. He who knows this stands firm on level ground and stands firm in inaccessible places. 366.

MANTRA VI. 1. 4.

यो ह वै संपदं वेद सꣳहास्मै पद्यते यं कामं कामयते श्रोत्रं वै संपत् श्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः सꣳहास्मै पद्यते यं कामं कामयते य एवं वेद ॥ ४ ॥

यः Yaḥ, who. वै Vai, indeed. संपदं Sampadam, wealth; the wealth in the form of the knowledge of the Vedas. वेद Veda, knows. ह Ha. यं Yam, whoever. कामं Kâmam, the object of desires. कामयते Kâmayate, wishes for. अस्मै Asmai, to him. संपद्यते Sampadyate, comes. ह Ha. श्रोत्रं Śrotram, the ear; Indra, the presiding deity of the ear. वै Vai, indeed. संपत् Sampat, wealth. हि Hi, because. श्रोत्रे

Śrotre, in the ear. इमे Ime, these. सर्वे Sarve, all. वेदाः Vedâḥ, the Vedas. अभिसंपन्नाः Abhisampannaḥ, are treasured. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. यं Yam, whatever. कामं Kâmam, the object of desire. कामयते Kâmayate, wishes for. अस्मै Asmai, to him. संपद्यते Sampadyate, comes. ह Ha.

4. Whoever knows the sampat,—the sole cause of the knowlege of the Vedas,—to him comes, indeed, the object, which he wishes for. The ear is, indeed, the cause of the knowledge of the Vedas; for, in the ear are all these Vedas treasured. Whoever knows this, to him comes the object which he wishes for. 367.

MANTRA VI. 1. 5.

यो ह वा आयतनं वेदायतनꣳ स्वानां भवत्यायतनं जनानां मनो वा आयतनमायतनꣳ स्वानां भवत्यायतनं जनानां य एवं वेद ॥ ५ ॥

यः Yaḥ, whoever. वै Vai, truly. आयतनं Âyatanam, the refuge; the home. वेद Veda, knows. स्वानां Svânâm, of his people. आयतनं Âyatanam, the refuge. भवति Bhavati, becomes. जनानां Janânâm, of the other people. आयतनं Âyatanam, the refuge. मनः Manaḥ, the mind; the deities Śeṣa, Suparṇa and Rudra. वै Vai, indeed. आयतनं Âyatanam, the refuge यः Yaḥ, whoever. एवं Evam, this. वेद Veda, knows. स्वानां Svânâm, of his people. आयतनं Âyatanam, the refuge. भवति Bhavati, becomes. जनानां Janânâm, of the other people. आयतनं Âyatanam, the refuge.

5. He who truly knows the refuge, becomes a refuge of his people and a refuge of other people. The mind is, indeed, the refuge. Whoever knows this, becomes a refuge of his own and also of other people. 368.

MANTRA VI. 1. 6.

यो ह वै प्रजापतिं वेद प्रजायते ह प्रजया पशुभी रेतो वै प्रजापतिः प्रजायते ह प्रजया पशुभिर्य एवं वेद ॥ ६ ॥

यः Yaḥ, who. वै Vai, indeed. प्रजापतिं Prajâpatim, the Lord of creatures. वेद Veda, knows. ह Ha. प्रजया Prajayâ, with sons and descendants. पशुभिः Paśubhiḥ, with the animal possessions. प्रजायते Prajâyate, becomes rich. रेतः Retaḥ, semen; Varuṇa is the presiding deity of semen. वै Vai, indeed. प्रजापतिः Prajâpatiḥ, the Lord of creatures. यः Yaḥ, who. एवं Evam, this. वेद Veda, knows. प्रजया Prajayâ, with sons and descendants. पशुभिः Paśubhiḥ, with the animal possessions. प्रजायते Prajâyate, becomes rich. ह Ha.

6. Whoever truly knows the Prajâpati, the Lord of creatures, becomes rich with sons and descendants and with animal possessions. Semen is, indeed, the Prajapâti, [the cause of generation.] Rich with sons and descendants and animal possessions, does he become who knows this. 369.

MANTRA VI. 1. 7.

ते हेमे प्राणा अहꣳ श्रेयसे विवदमाना ब्रह्म जग्मुस्तद्धोचुः को नो वसिष्ठ इति तद्धोवाच यस्मिन्व उत्क्रान्त इदꣳ शरीरं पापीयो मन्यते स वो वसिष्ठ इति ॥ ७ ॥

ते Te, those; the above-mentioned. इमे Ime, those. प्राणाः Prâṇâḥ, Prâṇa and other gods. अहं Aham, I. श्रेयसे Śreyase, the best; the superior. विवदमानाः Vivadamânâḥ, disputing. ब्रह्म Brahma, to the Brahman; to Nârâyaṇa. जग्मुः Jagmuḥ, went. ह Ha. तत् Tat, there. ऊचुः Uchuḥ, (they) said. ह Ha. नः Naḥ. among us. कः Kaḥ, which. वसिष्ठः Vasiṣṭhaḥ, the best; the superior. इति Iti. तत् Tat, the Brahman. उवाच Uvâcha, said. ह Ha. वः Vaḥ, amongst you all. यस्मिन् Yasmin, whichever. उत्क्रान्ते Utkrânte, going out. इदं Idam, this. शरीरं Śarîram, the body; the body of Brahmâ. पापीयं Pâpîyam, sinful; dead and impure [a corpse]. मन्यते Manyate, is regarded. वः Vaḥ, amongst you all. सः Saḥ, he. वसिष्ठः Vasiṣṭhaḥ, the best; the superior. इति Iti.

7. [Every one amongst] these Prâṇa and other gods, above-mentioned, once quarrelling, [said] "I am the best," went to the Brahmaṇ (for decision). There they said, "Which of us is the best of us?" The Brahman replied. 370.

MANTRA VI. 1. 8.

वाग्घोच्चक्राम सा संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा कला अवदन्तो वाचा प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वाꣳसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह वाक् ॥ ८ ॥

वाक् Vâk, vâk; the speech. उच्चक्राम Uchchakrâma, went away; departed. ह Ha. सा Sâ, she; the speech. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being absent; having sojourned. आगत्य Âgatya, coming back. उवाच Uvâcha, said. मत् Mat, me. ऋते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Ûchuḥ,

said. ह Ha. यथा Yathâ, just as. अकलाः Akalâḥ, the mute. वाचा Vâchâ, by means of the organ of speech. अवदंतः Avadantaḥ, without speaking. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणंतः Prâṇantaḥ, living; breathing. चक्षुषा Chakṣuśâ, by means of the eye. पश्यंतः Paśyantaḥ, seeing. श्रोत्रेण Srotreṇa, by means of the ear. शृण्वंतः Śṛinvantaḥ, hearing. मनसा Manasâ, by means of the mind. विद्वांसः Vidvânsaḥ, knowing; thinking. रेतसा Retasâ, by means of semen. प्रजायमानाः Prajâyamânâḥ, generating. एवं Evam, in this way. अजीविष्म Ajîviṣma, (we) have lived. इति Iti वाक् Vâk, the speech. प्रविवेश Pravivesa, got into the body. ह Ha.

8. Then the (deva of) speech went out, and remaining absent for a whole year and on coming back, she said, "How were you able to live without me?" They said, "Just as the mute (live) (though) not speaking by the organ of speech, breathing with Prâṇa, seeing with the eye, hearing with the ear, thinking with the mind, generating with semen, so have we lived." Then the (deva of) speech got into the body. 371.

MANTRA VI 1. 9.

चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा अन्धा अपश्यन्तश्चक्षुषा प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण विद्वाꣳसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह चक्षुः ॥ ६ ॥

चक्षुः Chakṣuh, the (Deva of sight), eye. उच्चक्राम Uchchakrâma, went out. ह Ha. तत् Tat, that; the eye. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Âgatya, coming back. उवाच Uvâcha, said. मत् Mat, me. ऋते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Ûchuḥ, said. ह Ha. यथा Yathâ, just as. अंधाः Andhâḥ, the blind. अपश्यंतः Apaśyantaḥ, though not seeing. चक्षुषा Chakṣuṣâ, by means of the eye. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणंतः Prânantaḥ, living; breathing. वदंतः Vadantaḥ, speaking. वाचा Vâchâ, by means of the organ of speech. श्रोत्रेण Śroteṇa, by means of the ear. शृण्वंतः Śṛiṇvantaḥ, hearing. मनसा Manasâ, by means of the mind. विद्वांसः Vidvânṣaḥ, knowing; thinking. रेतसा Retasâ, by means of semen. प्रजायमानाः Prajâyamânâḥ, generating. एवं Evam, in this way, अजीविष्म Ajîviṣma, (we) have lived. इति Iti. चक्षुः Chakṣuḥ, the eye. प्रविवेश Pravivesa, got into the body. ह Ha.

9. Then (the deva of) sight went out. On being away (from the body) for a whole year and on coming back, it said,

"How were you able to live without me?" They said, "Just as the blind (live) (though) not seeing by the organ of the eye, breathing with Prâṇa, speaking by the organ of speech, hearing with the ear, thinking with the mind, generating with semen; so have we lived." Then (the deva of) sight got into the body. 372.

MANTRA VI. 1. 10.

श्रोत्रꣳ होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति ते होचुर्यथा बधिरा अशृण्वन्तः श्रोत्रेण प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा विद्वाꣳसो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह श्रोत्रम् ॥ १० ॥

श्रोत्रं Śrotram, the (Deva of hearing,) ear. उच्चक्राम Uchchakrâma, went out. ह Ha. तत् Tat, that; the ear. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Âgatya, coming back. उवाच Uvâcha, said. मत् Mat, me. ऋते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Ûchuḥ, said. ह Ha. यथा Yathâ, just as. बधिराः Badhirâḥ, the deaf. अशृण्वंतः Aśriṇvantaḥ, though not hearing. श्रोत्रेण Śrotreṇa, by means of the ear. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणंतः Prâṇantaḥ, living; breathing. वाचा Vâchâ, by means of the organ of speech. वदंतः Vadantaḥ, speaking. चक्षुषा Chakṣuṣâ, by means of the eye. पश्यंतः Paśyantaḥ, seeing. मनसा Manasâ, by means of the mind विद्वांसः Vidvânsaḥ, knowing; thinking. रेतसा Retasâ, by means of semen. प्रजायमानाः Prajâyamânâḥ, generating. एवं Evam, in this way. अजीविष्म Ajîviṣma, (we) have lived. इति Iti. श्रोत्रं Śrotram, the ear. प्रविवेश Praviveśa, got into the body. ह Ha.

10. The (deva of) hearing then went out. On being away (from the body) for a whole year and on coming back, it said, "How were you able to live without me?" They said—"Just as the deaf (live) (though) not hearing by the organ of the ear, breathing with Prâṇa, speaking by the organ of speech, seeing with the eye, knowing with the mind, generating with semen, so have we lived." Then the (deva of) hearing got into the body. 373.

MANTRA VI. 1. 11.

मनो होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत

मद्दते जीवितुमिति ते होचुर्यथा मुग्धा अविद्वांसो मनसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह मनः ॥ ११ ॥

मनः Manaḥ, the (deva of) mind. उच्चक्राम Uchchakrâma, went out. ह Ha. तत् Tat, that; the mind. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Âgatya, coming back. उवाच Uvâcha, said. मत् Mat, me. ऋते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Uchuḥ, said. ह Ha. यथा Yathâ, just as. मुग्धाः Mugdhâḥ, the idiots; children of six months. अविद्वांसः Avidvânsaḥ, not knowing. मनसा Manasâ, by means of the mind. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणंतः Prâṇantaḥ, living; breathing. वाचा Vâchâ, by means of the organ of speech. वदंतः Vadantaḥ, speaking. चक्षुषा Chakṣuṣâ, by means of the eye. पश्यंतः Paśyantaḥ, seeing. श्रोत्रेण Śrotreṇa, by means of the ear. शृण्वंतः Śriṇvantaḥ, hearing. रेतसा Retasâ, by means of semen. प्रजायमानाः Prajâyamânaḥ, generating. एवं Evam, in this way. अजीविष्म Ajîviṣma, (we) have lived. इति Iti. मनः Manaḥ, the mind. प्रविवेश Praviveśa, got into the body. ह Ha.

11. The (deva of) mind then went out. On being away (from the body) for a whole year and on coming back, it said, "How were you able to live without me?" They said, "Just as the idiots (live) (though) not thinking by means of the mind, breathing with Prâṇa, speaking by the organ of speech, seeing with the eye, hearing with the ear, generating with semen, so have we lived." Then the (deva of) mind got into the body. 374.

MANTRA VI. 1. 12.

रेतो होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मद्दते जीवितुमिति ते होचुर्यथा क्लीबा अप्रजायमाना रेतसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसैवमजीविष्मेति प्रविवेश ह रेतः ॥ १२ ॥

रेतः Retaḥ, the seed; semen. उच्चक्राम Uchchakrâma, went out ह Ha. तत् Tat, that; semen. संवत्सरं Samvatsaram, the whole year. प्रोष्य Proṣya, being away from the body. आगत्य Âgatya, coming back. उवाच Ûvâcha, said. मत् Mat, me. ऋते Rite, without. जीवितुं Jîvitum, to live. कथं Katham, how. अशकत Aśakata, (you) were able. इति Iti. ते Te, they; the other gods. ऊचुः Uchuḥ, said. ह Ha. यथा Yathâ, just as. क्लीबाः Klîbâḥ, the impotent people. रेतसा Retasâ, by semen. अप्रजायमानाः

Aprajâyamânâḥ, not gen rating. प्राणेन Prâṇena, with the help of the Prâṇa. प्राणंत: Prâṇantaḥ, living; breathing. वाचा Vâchâ, by means of the organ of speech. वदंत: Vadantaḥ, speaking. चक्षुषा Chakṣuṣa, by means of the eye. पश्यंत: Paśyantaḥ, seeing श्रोत्रेण Śrotreṇa, by means of the ear. शृण्वंत: Śriṇvantaḥ, hearing. मनसा Manasâ, by means of the mind. विद्वांस: Vidvânsaḥ, knowing; thinking. एवं Evam, in this way. अजीविष्म Ajîviṣma, (we) have lived. इति Iti. रेत: Retaḥ, semen. प्रविवेश Praviveśa, got into the body. ह Ha.

12. The seed then went out. On being away (from the body) for a whole year and on coming back, it said, "How were you able to live without me?" They said, "Just as the impotent people (live) (though) not generating by means of semen, breathing with Prâṇa, speaking by the organ of speech, seeing with the eye, hearing with the ear, knowing with the mind, so have we lived." Then the seed got into the body.—375.

MANTRA VI. 1. 13.

अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धवः पड्वीशशङ्कून्त्संवृहेदेवꣳ हैवेमान्प्राणान्त्संववर्ह ते होचुर्मा भगव उत्क्रमीर्न वै शक्ष्यामस्त्वदृते जीवितुमिति तस्यो मे बलिं कुरुतेति तथेति ॥ १३ ॥

अथ Atha, then. यथा Yathâ, just as. महासुहय: Mahâsuhayaḥ, a big and good horse. सैंधव: Saindhavaḥ, born in Sindh. पड्वीशशंकून् Patviśaśankûn, the tether pegs. संवृहेत् Samvṛihet, shakes off. एवं Evam, in this way. एवं Evam, just. प्राण: Prâṇaḥ, the chief of the Vâyus. उत्क्रमिष्यन् Utkramiṣyan, when about to go out. इमान् Imân, these. प्राणान् Prâṇân, the vâyus, speech, etc. संववर्ह Sambabarha, shook off ह Ha. ते Te, they; the speech, etc. ऊचु: Ûchuḥ, said. ह Ha. भगव: Bhagavaḥ, oh venerable Sir. मा Mâ, not. उत्क्रमी: Utkramîḥ, depart; go away from the body. त्वत् Tvat, thee. ऋते Rite, without. जीवितुं Jîvitum, to live. न Na, not. शक्ष्याम: Śakṣyâmaḥ, shall be able. इति Iti. तस्य Tasya, that; who is superior to you all. मे Me, to me. बलिम् Balim, offering. कुरुत Kuruta, give. इति Iti. तथा Tathâ, so. इति Iti.

13. Then the chief Prâṇa, on being ready to go off, shook off these vâyus, just as a noble and good horse, born in the country of Sindhu, shakes off the tether pegs. "Do not go out, oh venerable Sir," said they, "we shall not, indeed, be able to live without thee." "Do you then offer oblations to

me"—(said the Prâṇa). "So let it be" (said the vâyus).—376.

MANTRA VI. 1. 14.

सा ह वागुवाच यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुर्यद्वा अहꣳ संपदस्मि त्वं तत्संपदसीति श्रोत्रं यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनो यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतस्तस्यो मे किमन्नं किं वास इति यदिदं किंचाश्वभ्य आकृमिभ्य आकीटपतङ्गेभ्यस्तत्तेऽन्नमापो वास इति न ह वा अस्यानन्नं जग्धं भवति नान्नं परिगृहीतं य एवमेतदन्नस्यान्नं वेद तद्विद्वाꣳसः श्रोत्रिया अशिष्यन्त आचामन्त्यशित्वाचामन्त्येतमेव तदनमनग्नं कुर्वन्तो मन्यन्ते ॥ १४ ॥

इति षष्ठे प्रथमं ब्राह्मणम् ॥ १ ॥

सा Sâ, the aforesaid. वाक् Vâk, speech. उवाच Uvâcha, said. ह Ha. यत् Yat, that. अहं Aham, I. वसिष्ठा Vasiṣṭhâ, the best of the dwellers. अस्मि Asmi, Am. तत् Tat, that is because. त्वं Tvam, thou. वसिष्ठः Vasiṣṭhaḥ, the best of the dwellers. असि Asi, art. वै Vai, truly. इति Iti. यत् Yat, that. अहं Aham, I. प्रतिष्ठा Pratiṣṭhâ, the firm standing place. अस्मि Asmi, Am. तत् Tat, that is because. त्वं Tvam, thou. प्रतिष्ठः Pratiṣṭhaḥ, the firm standing place; firm footing. असि Asi, art. वै Vai, truly. इति Iti. चक्षुः Chakṣuḥ, the eye. यत् Yat, that. अहं Aham, I. सम्पत् Sampat, wealth. अस्मि Asmi, am. तत् Tat, that is because. त्वं Tvam, thou. संपत् Sampat, wealth. असि Asi, art. वै Vai, truly. इति Iti. श्रोत्रं Śrotram, the ear. यत् Yat, that. अहं Aham, I आयतनं Âyatanam, the shelter. अस्मि Asi, am. तत् Tat, that is because. त्वं Tvam, thou. आयतनं Âyatanam, the shelter. असि Asi, art. वै Vai, truly. इति Iti. मनः Manaḥ, the mind. यत् Yat, that. अहं Aham, I. प्रजापतिः Prajâpatiḥ, the cause for generating. अस्मि Asmi, am. तत् Tat, that is because. त्वं Tvam, thou. प्रजापतिः Prajâpatiḥ, the cause for generating. असि Asi, art. वै Vai, truly. इति Iti. रेतः Retaḥ, semen. उ U, oh. तस्य Tasya, of such a nature. मे Me, mine. किं Kim, what. अन्नं Annam, food. किं Kim, what. वासः Vâsaḥ, clothes. इति Iti, this was said by the Prâṇa. आ Â, up to; as far as. श्वभ्यः Śvabhyaḥ, the dogs. आ Â, up to. कृमिभ्यः Krimibhyaḥ, worms. आ Â, up to. कीटपतंगेभ्यः Kîtapataṅgebhyaḥ, insects and flies. यत् Yat, anything. किंच Kiñcha, whatever. इदं Idam, this. Supply अद्यते Adyate, is eaten. तत् Tat, that. ते Te, thy. अन्नं Annam, food. वा Vâ, and. आपः Âpaḥ, water; the water drunk by them. वासः Vâsaḥ, clothes. इति Iti, so said the

Vâyus. यः Yaḥ, whoever. अन्नस्य Annasya, of Prâṇa, the chief of the Vâyus. एतत् Etat, this. अन्नं Annam, food. एवं Evam, in this way. वेद Veda, knows. अस्य Asya. His. अनन्नं Anannam, improper food; prohibited food. जग्धं Jagdham, eaten. न Na, not. भवति Bhavati, is. वै Vai, truly. ह Ha. अनन्नं Anannam, prohibited food. परिगृहीतं Parigṛihîtam, accepted. तत् Tat, that. विद्वांसः Vidvânsaḥ, the knower. श्रोत्रियाः Śrotriyâḥ, the scholars of the Vedas. अशिष्यंतः Aśiṣyantaḥ, when about to eat their food. आचामन्ति Âchâmanti, sip water. तत् Tat, by that; by the sip of water. एतं Etam, this. अन्नं Annam, Prâṇa; the chiaf of the Vâyus. अनग्नं Anagnam, dressed; clothed. कुर्वंतः Kurvantaḥ, making. मन्यंते Manyante, think. तस्मात् Tasmât, therefore. एवं Evam, of this. विद्वान् Vidvân, the knower. अशिष्यन् Aśiṣyan, when about to eat. आचामेत् Âchâmet, should sip water. अशित्वा Aśitvâ, after eating. च Cha, and. आचामेत् Âchâmet, should sip water.

14. That speech said, "I am the best of the dwellers, it is truly because thou art the best dweller." The eye said, "I am the firm support, it is truly because thou art the firm support." The year said, "I am the wealth, it is truly because thou art the wealth." The mind said, "I am the shelter, it is truly because thou art the shelter." The semen said, "I am the cause of generation, it is truly because thou art the cause of generation." (The Prâṇa said)—"What are, then, the food and clothes of mine, who is such?" (They said)—"Anything whatever is eaten (by the beings) up to dogs, up to worms, up to insects and flies, this is thy food, and water is thy cloth." No prohibited food is eaten by him, no prohibited food is accepted by him, who thus knows this to be the food of this Prâṇa. The Vedic scholars who know this, take a sip of water when about to eat their food, and take a sip of water after finishing their eating; and they think that they are making thereby this Prâṇa dressed with clothes. Therefore, who knows this, should take a sip of water just when about to eat, also should take a sip of water after his eating. 377.

Here ends the first Brâhmaṇam.

MADHVA'S COMMENTARY.

Vâyu was the leader of the Devas, without whom they were all unable to preserve their existence. The devas quarrelled over their

superiority; every one said—"I am superior (to others)." Thus quarrelling, they went to the Lord Nârâyaṇa. The Lord said—"Amongst you he must be regarded to be superior on whose departure the others will not be able to maintain their existence." On hearing this, all the gods came back. They all went out of the body separately, one after the other, in order to ascertain which was their chief. Suparṇa, Śeṣa, Rudra, Indra, Sûrya, &c., went out separately, one after the other, of the body of Brahmâ, but the body did not become a corpse; the rest of the gods remained in the body, even though one went out of it at a time. When Prâṇa was about to go out of the body, the rest of the gods could not maintain their position there. Brahmâ cannot exist without Prâṇa, and Prâṇa cannot exist without Brahmâ. They are mutually dependent upon each other; how could then the rest live without Prâṇa? Then all the gods admitted that Prâṇa was their superior.

Here ends the Bhâṣya on the first Brâhmaṇam.

NOTE.

This Brâhmaṇa is almost word for word the same as Chapter V, Khanda I of the Chhândogya Upaniṣad. So Madhva has not commented fully on this Brâhmaṇa here, because he has already done so in his Bhâṣya of the Chhândogya Upaniṣad. For facility of reference we reproduce that Commentary here.

It is thus said in the Prabhâva:—"He who knows that the Vâyu is the Best and the Oldest of all the Devas, becomes, on attaining mukti, the best and the oldest among his equals."

"He who knows the Vâyu as the Best of the Dwellers (Vasiṣṭha), becomes best among those who dwell near Him. He who knows Him as the firm rest (Pratiṣṭha = stable), stays firmly in any one place that he may choose to stay in. (That is, he can dwell in *any* place that he likes, and dwell there permanently, if so inclined.) He who knows Him as success, gets all successes, and he who knows Him as the home, gets home."

Thus the Vâyu is the best, the oldest, the most neighbourly, the firmest, the richest and the Abode of all.

"The Great Vâyu Himself is alone the Best, the Oldest, the most neighbourly, the most firm, the successful, the Abode. It is through His grace and, figuratively only, that Agni is called the most neighbourly, or that the Sun-god is called the most firm, or that Indra is called the successful, or that Rudra is called the Abode." Thus it is in the Prabhâva.

The Commentator next explains the word pratyakṣa in the phrase Ato ha nâma pratyakṣam. The word here does not mean "that which is the object of perception,"

but that which is in every sense (prati+akṣa) that which is the real agent in all the sense activities.

This Prâṇa alone performs all the functions of every sense, by taking up its residence in them (*i.e.*, it works them from within): and it is separate also from every sense. (Even without the help of the separate sense, Prâṇa alone could have performed all that they do.) But though He is so able, yet it is His will that He works through the senses (in adult ordinary beings.) In infants under six months, all the separate functions of the separate senses are performed by (this Universal Sense) Prâṇa alone, through the manas: hence there is no memory of that period.

Mind is under Rudra. But in an infant under six months, Rudra does not take possession of the mind. Hence all psychic activities are performed during that period by Prâṇa alone. Consequently, there is no memory, for the ordinary Rudra-dominated mind does not enter into those activities.

"Similarly, in the state of Tûriya (the Trance and Release) all perceptions take place through Prâṇa alone (and not through different senses.)

[In the state of Mukti, the Sense-Devas vanish. It is through this Universal Sensory Prâṇa that all sense-functions are then performed. Thus the examples of the infant and of the Released show, how Prâṇa performs all sense-functions without the senses. Next arises the question, since the Rudra=controlled mind is not in Mukti, how does the man remember the world experiences in that state. The organ of memory is not there, but memory still is active.]

"The memory, however, (is retained) there (in Release) by controlling the Prâṇa."

(Prâṇa being the store-house of all memories, all memories are recovered in Mukti by controlling this Prâṇa. But how can any one control Prâṇa, who is the highest Being in the universe, next to God? To this, the Commentator answers.)

"The phrase 'controlling the Prâṇa' means getting His grace by entire devotion to Him. When Prâṇa is thus controlled (*i.e.*, becomes gracious), the manas is controlled, and, consequently, all the senses." Thus it is in the same.

[This explains the memory of the Muktas: and telergy and other sense-activities of persons in a state of trance or catalepsy.]

The Prâṇa or Ana (as it is styled in this Upaniṣad passage) is called Pratyakṣa, because He is in all the sense organs. The word Pratyakṣa would thus mean the Universal Sensory.

Note.—In the state of Mukti, the Jîva is in his highest vehicle, called the Svarûpa-indriya, all other vehicles drop down before Mukti is reached. This Svarûpa-indriya is the body of the Christ or Prâṇa. It is through it that the Prâṇa works; no lower devas can work through this Svarûpa-deha. But the Mukta is one who has obtained the grace of Prâṇa, and hence through Prâṇa recovers all his memories of past lives.

The Sruti next says that he who knows Prâṇa thus, to him everything is an object of food—he can eat everything. This is *primâ facie* a paradox, for man can never eat everything. The man, therefore, could not have been referred to in this Sruti passage.

"Rudra is said to be the only person capable of having the full knowledge of Prâṇa principally, therefore, he is the real All-eater: other persons can know Prâṇa partially only, according to their capacities, more or less; and so, secondarily, they are said to be also all-eaters." (*Ibid.*)

The Sruti next mentions that food and garment are given to the Prâṇa by the Devas. Was Prâṇa without food, or dress before; and does he depend upon the Devas for his food and clothing? To this, it is answered, that Prâṇa had all these, but it is offered to him in the same sense as offerings given to the Lord, to whom belongs everything. The offering given to the Lord marks the love of the giver, not that the thing given did not belong to the Lord from before.

"As to Viṣṇu belongs all food and raiment and He is Independent of all: but men offer to Him pûja with these, because they stand in need of His help, and not that He has any need of these offerings; so the Devas in ancient time offered food and raiment to the Prâṇa." Thus it is in Karmânupûrvî.

The Śruti (mantra 2, khaṇḍa 2) says: "Therefore, wise people, when they are going to eat food, surround their food before and after with water. He then gains a dress and is no longer naked." This *primâ facie* would mean that a man who performs the Âpośana ceremony at the time of eating, will get a dress in this life. That is not the meaning.

"A person who drinks water both before commencing to take food and after finishing it, with the notion that such water forms the covering of the Prâṇa, surely gets divine dress in Heaven and in Release." Thus it is in the Prabhañjana.

The Śruti then says: "If you were to tell this to a dry stick, branches would grow, and leaves spring from it." This miraculous power of the Prâṇa Vidyâ is true only if the dry stick had the capacity to understand the Prâṇa Vidyâ. Since the Jîvas are in every object, a dry stick may have also a Jîva. If that Jîva is capable of understanding the Prâṇa Vidyâ, then this miraculous effect would occur.

"If a stick that is deserving of this knowledge, hears of the Prâṇa Vidyâ, then his branches would grow and leaves spring: and after that, he (the Jîva in the stick) will get Mukti on obtaining the knowledge of Viṣṇu. There is no doubt about it." Thus it is in the Prâṇa Saṁhita.

[In khaṇḍa 2, mantra 5, is taught the mantras for offering *homa* to the Prâṇa, under the name of Jyeṣṭha and Sreṣṭha. Then it is further said that he who offers oblations to Prâṇa in this manner, becomes the oldest and the best. Lest one should think that one becomes so in this world, only, the Commentary explains it by showing that it is in the next world also that he becomes Jyeṣṭha, Sreṣṭha.]

"Having offered oblation to the Prâṇa with the mantras, 'Jeṣhṭâya Svâhâ,' 'Sreṣṭhâya Svâhâ,' the worshipper, undoubtedly, becomes the oldest and the best among his peers, both in this world and the next: there is no question about it." (*Ibid.*)

[Next comes a mantra, addressed to Sâvitṛi, see khaṇḍa 2, mantra 7. The subject-matter of these two Khaṇḍas is, however, the Prâṇa and his glorification. How is it that the sun-god Savitṛi is brought in here? It looks irrelevant. The Prâṇa here is

identified with Savitṛi, say some Commentators. The author shows that Savitṛi here means the Creator, the Lord God Viṣṇu Himself.]

The Ṛik "Tat Savitur Vriṇîmahe Vayam Devasya Bhojanam," means, "We obtain (Vriṇimahe Vayam) from the God Savitṛi, *i.e.*, from the Creator of all, namely, from Viṣṇu, the bhojana which means protection and enjoyments (of all sorts)."

In fact, the word bhojana is here from the root √bhuj "to protect," "to enjoy." It does not mean mere food, but protection as well, and food also is to be taken in its wider sense of "all enjoyments."

The latter part of the Ṛik is "Śreṣṭham Sarvadhâtamam, Turam Bhagasya Dhîmahi." The word bhagasya means, "of the Lord Viṣṇu, who possesses all lordliness, &c., in the shape of all perfect qualities."

The word 'bhaga' literally means, primarily, lordliness and cognate attributes. Here it means and includes all the *six* attributes which go to make one a Bhagavat.

Turam means servant: and refers to Vâyu. Śreṣṭham, the best; Sarvadhâtamam, of all supporters the highest.

The whole Ṛik thus means:—"We obtain from the Divine Creator protection and enjoyment. We meditate also on the servant of the Lord (namely, on Vâyu), for he is the best and highest among the supporters."

The Commentator now quotes an authority, for his above explanation.

"Having meditated on the Vâyu, the servant of Nârâyaṇa, as the best of all, may we get all enjoyments from Viṣṇu, the Creator of the universe." (*Ibid*).

BRAHMANA 2.

MANTRA VI. 2. 1.

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम स आजगाम जैवलिं प्रवाहणं परिचारयमाणं तमुदीक्ष्याभ्युवाद कुमार ३ इति स भो ३ इति प्रतिशुश्रावानुशिष्टोन्वसि पित्रे-त्योमिति होवाच ॥ १ ॥

आरुणेयः Âruṇeyaḥ, the son of Âruṇi, who was the son of Aruṇa. श्वेतकेतुः Śvetaketuḥ, Śvetaketu. पंचालानां Pañchâlânâm, of the (rulers of the land, of Pañchâlâs. परिषदं Pariṣadam, the meeting of the wise men; assembly. आजगाम Âjagâma, went. वै Vai, indeed. ह Ha. सः Saḥ, he, Śvetaketu. परिचारयमाणं Parichârayamâṇam, being served by the dependents. It would mean better—who caused himself to be served by students, *i.e.*, who keep students. जैवलिं Jaibalim, the son of Jibala. प्रवाहणं Pravâhaṇam, Pravâhaṇa. आजगाम Âjagâma, came to. तं Tam, him, Śvetaketu. उदीक्ष्य Udîkṣya, seeing. कुमार Kumâra, Oh Kumâra; oh youth. इति

Iti. अभ्युवाद Abhyuvâda, said; received. सः Saḥ, he, Śvetaketu. भोः Bho, yes, reverend Sir. इति Iti. प्रतिशुश्राव Pratiśuśrâva, said in reply. नु Nu, is it. पित्रा Pitrâ, by the father. अनुशिष्टः Anuśiṣṭhah, instructed. असि Asi, thou art. इति Iti, so (asked the king). ओं Om, yes. इति Iti. उवाच Uvâcha, said. ह Ha.

1. Once, Śvetaketu, the son of Aruṇa, came to the assembly of the wise of the Pâñchâlas. He came to Pravâhaṇa, the son of Jibala, who used to keep students. On seeing him, he received him saying, "Oh youth." "Oh yes, my reverend Sir,"—replied Śvetaketu. "Is it that thou art instructed by thy father?" (asked Pravâhaṇa Jaibali). "Yes"—(replied Śvetaketu). 378.

MANTRA VI. 2. 2.

वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता ३ इति नेति होवाच वेत्थो यथेमं लोकं पुनरापद्यन्ता ३ इति नेति हैवोवाच वेत्थो यथासौ लोक एवं बहुभिः पुनः पुनः प्रयद्भिर्न संपूर्यता ३ इति नेति हैवोवाच वेत्थो यतिथ्यामाहुत्याꣳ हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्ती ३ इति नेति हैवोवाच वेत्थो देवयानस्य वा पथः प्रतिपदं पितृयाणस्य वा यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते पितृयाणं वापि हि न ऋषेर्वचः श्रुतं । द्वे सृती अशृणवं पितॄणामहं देवानामुत मर्त्यानां । ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं चेति नाहमत एकं च न वेदेति होवाच ॥ २ ॥

यथा Yathâ, how; by which way. इमाः Imâḥ, these. प्रजाः Prajâḥ, people. प्रयन्त्यः Prayantaḥ, when departing; when dying. विप्रतिपद्यन्ते Vipratipadyante, go to the particular places, according to their karma. वेत्थ Vettha, dost thou know? इति Iti, so asked Pravâhaṇa Jaibali. न Na, no. इति Iti. उवाच Uvâcha, said (Svetaketu.) ह Ha. उ U, Oh my son. यथा Yathâ, how; by which way. इमं Imam, this. लोकं Lokam, world. पुनः Punaḥ, again. आपद्यन्ते Âpadyante, come to; return. वेत्थ Vettha, dost thou know? इति Iti, so asked Pravâhaṇa. न Na, no. इति Iti. एव Eva, also. उवाच Uvâcha, said. ह Ha. उ U, oh my son. यथा Yathâ, how; why. एवं Evam, in this way. पुनः पुनः Punaḥ-punaḥ, again and again. प्रयद्भिः Prayadbhiḥ, departing; dying. बहुभिः Bahubhiḥ, by many. असौ Asau, that; the other. लोकः Lokaḥ, the world; Paraloka. न Na, not. संपूर्यते Sampûryate, is filled. वेत्थ Vettha, dost thou know. इति Iti, so asked Pravâhaṇa Jaibali. न Na, no. इति Iti. एव Eva, also. उवाच Uvâcha, said. ह Ha. उ U, Oh my son. यतिथ्यां Yatithyâma,

by how many. आहुत्यां Âhutyâm, sacrificial offerings. हुतायां Hutâyâm, being offered. आप: Âpaḥ, the Jîva, who has the body made of water, etc. पुरुषवाच: Puruṣavâchaḥ, what is called Puruṣa. भूत्वा Bhûtvâ, becoming. समुत्थाय Samutthâya, being born; having been raised into life. वदंती Vadantî, act. वेत्थ Vettha, dost thou know? न Na, no. इति Iti. एव Eva, also. उवाच Uvâcha, said. ह Ha. उ U, Oh my son. देवयानस्य Devayânasya, for going to the gods. पथ: Pathaḥ, of the way. प्रतिपदं Pratipadam, means. वा Vâ. वेत्थ Vettha, dost thou know? पितृयानस्य Pitṛiyânasya, for going to the Pitṛis or fathers. वा Vâ, or. यत् Yat, which. कृत्वा Kṛitvâ, doing adopting. देवयानं Devayânam, for going to the gods. पन्थानं Panthânam, way; path. वा Vâ. प्रतिपद्यन्ते Pratipadyante, get. वा Vâ, or. पितृयानं Pitṛiyânam, for going to the Pitṛis or fathers. अपि Api, moreover. ऋषे: Riṣeḥ, of the Riṣi. वच: Vachaḥ, the word. न Na, not. श्रुतं Śrutam, has been heard. हि Hi, indeed. अहं Aham, I. मर्त्यानां Martyânâm, of the mortal beings; prescribed for men. द्वे Dve, two. सृती Sṛitî, paths. पितृणां Pitṛiṇâm, of the fathers. उत Uta, and. देवानां Devânâm, of the gods. अशृणवं Asṛiṇavam, have heard. ताभ्यां Tâbhyâm, by those two paths. इदं Idam, this. विश्वं Visvam, the world. यत् Yat, which. अंतरा Antarâ, between. पितरं Pitaram, the father; the heaven. मातरं Mâtaram, the mother; the earth. च Cha, and. एजत Ejat, moving. समेति Sameti, unite; come to the creation of Brahmâ. इति Iti, so asked Pravâhaṇa, Jaibali. अहं Aham, I. अत: Ataḥ, on this point. एकं Ekam, one. च Cha, even. न Na, not. वेद Veda, know. इति Iti, so. उवाच Uvâcha, said (he). ह Ha.

2. "Dost thou know, how these creatures (of the world), when they die, go to (other worlds); (asked Pravâhaṇa Jaibali). "No," said (Śvetaketu). "Dost thou know, Oh my son, how do they come back to this world?" "No," said (he again). "Dost thou know, Oh my child, why the other world is not filled, though many are going there again and again?" "No," said (he again). "Dost thou know, Oh my son, how many times the offerings being offered up in the libation, the Jîva that has the body wrapped in water (and other elements), having been raised into life and becoming what is called a Puruṣa (Man), begins to act?" (asked Pravâhaṇa Jaibali). "No," said (Śvetaketu again). "Dost thou know, Oh my son, the means of the path for going to the Devas or for going to the Fathers, by adopting which men get the path for going to the gods or for going to the Fathers? Didst thou ever hear of the words of the Ṛisi,—'I have heard of the two paths of the mortals,—(one) for going to the

Pitṛis, and (the other) for going to the gods. By those two paths this world that moves between the heaven and the earth comes to (within) the creation of Brahmâ?" (asked Pravâhaṇa). "Not even one, do I know of this," said Svetaketu. 379.

MANTRA VI. 2. 3.

अथैनं वसत्योपमंत्रयांचक्रे नादृत्य वसतिं कुमारः प्रदुद्राव स आजगाम पितरं तꣳ होवाचेति वाव किल नो भवान्पुरानुशिष्टानवोचदिति कथꣳ सुमेध इति पञ्च मा प्रश्नान् राजन्यबन्धुरप्राक्षीत्ततो नैकंचन वेदेति कतमे त इतीम इति ह प्रतीकान्युदाजहार ॥ ३ ॥

अथ Atha, then. एनं Enam, him; Śvetaketu. वसत्या Vasatyâ, for dwelling near the teacher. उपमन्त्रयांचक्रे Upamantrayâñchakre, told. कुमारः Kumâraḥ, the lad. वसतिं Vasatim, dwelling at the house of the teacher. अनादृत्य Anâdṛitya, disregarding. प्रदुद्राव Pradudrâva, went away. सः Saḥ, He. पितरं Pitaram, to (his) father. आजगाम Âjagâma, came. तं Tam, him; to his father. उवाच Uvâcha, said. इति Iti. वाव Vâva, was it not that? किल Kila. भवान् Bhavân, thou; the respected sire. नः Naḥ, us; me. पुरा Purâ, lately. अनुशिष्टान् Anuśiṣṭân, instructed. अवोचत् Avochat, said. इति Iti, so said Śvetaketu. सुमेधः Sumedhaḥ, intelligent; Oh my intelligent son कथं Katham, why? what is the matter? इति Iti, so said the father. राजन्यबन्धुः Râjanyabandhuḥ, the fellow of a Râjanya, the pseudo-kṣatriya. मा Mâ, me. पंच Pancha, five. प्रश्नान् Praśnân, questions. प्राक्षीत् Prâkṣît, asked. ततः Tataḥ, of them. एकंचन Ekañchana, one. न Na, not. वेद Veda, (I) know. इति Iti. कतमे Katâme, what. ते Te, they; those questions. इति Iti, so asked his father. इमे Ime, these are those five questions. इति Iti. प्रतीकानि Pratîkâni, the sentences; the words. उदाजहार Udajahâra, Reproduced, repeated. ह Ha

3. Then (Pravâhaṇa Jaibali) invited him to live (with him) as a student. The youth, disregarding to live as a student, went away. He came to his father and said to him "Was it not, my respected sire, that thou toldst me that I was fully instructed?" "Why, my intelligent son?" (asked his father). "That fellow of a Kṣatriya asked me five questions, not even one of them could I answer" (said Śvetaketu). "What are they?" (asked his father). "They are these," said he, and repeated the words (questions). 380.

MANTRA VI. 2. 4.

स होवाच तथा नस्त्वं तात जानीथा यथा यदहं किंच वेद सर्वमहं तत्तुभ्यमवोचं प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति भवानेव गच्छत्विति स आजगाम गौतमो यत्र प्रवाहणस्य जैवलेरास तस्मा आसनमाहृत्योदकमाहारयांचकाराथ हास्मा अर्घ्यं चकार तꣳ होवाच वरं भगवते गौतमाय दद्म इति ॥ ४ ॥

सः Saḥ, he; the father. उवाच Uvâcha, said. ह Ha. तात Tâta, Oh my son. त्वं Tvam, thou. नः Naḥ, from me. तथा Tathâ, exactly in that way. जानीथाः Jâñîthâḥ, shouldst know. यथा Yathâ, in which way. अहं Aham, I. यत् Yat, whatsoever. किंचन Kiñchana, anything. वेद Veda, know. तत् Tat, that. अहं Aham, I. सर्वं Sarvam, all. तुभ्यं Tubhyam, to thee. अवोचं Avocham, have said. तु Tu, but then. प्रेहि Prehi, come. तत्र Tatra, there; to Pravâhaṇa, Jaibali. प्रतीत्य Pratîtya going. ब्रह्मचर्यं Brahmacharyam, the life of a Brahmachârin; student. वत्स्यावः Vatsyâvah, shall live (we both). इति Iti, so said the father. भवान् Bhavân, thou; एव Eva, only. गच्छतु Gachchhatu, do go. इति Iti, so said the son. सः Saḥ, that. गौतमः Gautamah, Gautama; the father. आजगाम Âjagâma, came. यत्र Yatra, where. जैवलेः Jaibaleḥ, the son of Jibala. प्रवाहणस्य Pravâhaṇasya, of Pravâhaṇa. (Supply गृहं griham, house, after it.) आस Âsa, was. सः Saḥ, he; Pravâhaṇa. तस्मै Tasmai, for him; for Gautama. आसनं Âsanam, a seat. आहृत्य Âhritya, bringing. उदकं Udakam, water. आहारयांचकार Âharayâñchakâra, caused to be brought. अथ Atha, then. अस्मै Asmai, to him. अर्घ्यं Arghyam, Arghya. चकार Chakâra, gave. ह Ha. तं Tam, him; Gautama. उवाच Uvâcha, said (the King). ह Ha. भगवते Bhavate, respected. ते Te, to thee. गौतमाय Gautamâya, to Gautama. वरं Varam, a boon; a special grant. दद्मः Dadmaḥ, (we) give; (we promise. इति Iti.

4. He said, "My dear son, thou shouldst learn from me, exactly in the same way in which I know anything, all of which I have told thee. Come, then, we shall live a life of Brahmachârins (students), after going there." "Let my respected sire go alone"—(said the son). That Gautama went there where was the house of Pravâhaṇa, the son of Jibala, who brought a seat for him and caused water to be brought. Then he gave him Arghya, and he said to him—"I promise a special grant to thee, respectable Gautama."—382.

MANTRA VI. 2. 5.

स होवाच प्रतिज्ञातो म एष वरो यां तु कुमारस्यान्ते वाचमभाषथास्तां मे ब्रूहीति ॥ ५ ॥

सः Saḥ, he; Gautama. उवाच Uvâcha, said. ह Ha. एषः Eṣaḥ, this. वरः Varaḥ, the boon. मे Me, to me. प्रतिज्ञातः Pratijñâtaḥ, promised. तु Tu, but. यां Yâm, which. वाचं Vâcham, words; questions. कुमारस्य Kumârasya, of the youth; of my son. अंते Ante, near. अभाषथाः Abhâṣathâḥ, didst say. तां Tâm, that. मे Me, to me. ब्रूहि Brûhi, do say; do explain. इति Iti.

5. He said,—"Thou hast promised me this boon. Do explain to me those words (questions) that thou didst ask that youth.—383.

MANTRA VI. 2. 6.

स होवाच दैवेषु वै गौतम तद्वरेषु मानुषाणां ब्रूहीति ॥ ६ ॥

सः Sâḥ, he; Pravâhaṇa. उवाच Uvâcha, said. ह Ha. गौतम Gautama, Oh Gautama. तत् Tat, that; the questions to thy son. दैवेषु Daiveṣu, regarding the Devas or gods. वै Vai, indeed. मानुषाणां Mânuṣâṇâm, among men; among the worldly things. वरेषु Vareṣu, on the boons; on the grants. ब्रूहि Brûhi, speak; ask. इति Iti.

6. He said—"That is, indeed, Gautama, about the gods; ask of boons about worldly possessions."—384.

MANTRA VI. 2. 7.

स होवाच विज्ञायते हास्ति हिरण्यस्यापात्तं गो अश्वानां दासीनां प्रवाराणां परिधानस्य मा नो भवान् बहोरनन्तस्यापर्यन्तस्याभ्यवदान्योऽभूदिति स वै गौतम तीर्थेनेच्छासा इत्युपैम्यहं भवन्तमिति वाचाह स्मैव पूर्व उपयन्ति स होपायनकीर्त्योवास ॥ ७ ॥

सः Saḥ, he; Gautama. उवाच Uvâcha, said. ह Ha. हस्तिहिरण्यस्य Hastihiraṇyasya, of elephants and gold. गोअश्वानां Go-aśvânâm, of cows and horses. दासीनां Dâsînâm, of the female slaves. प्रवाराणां Pravârâṇâm, of wrappers and garments. परिधानस्य Paridhânasya, of clothes. उपात्तं Upâttam, getting possession. विज्ञायते Vijñâyate, is known. बहोः Bahoḥ, possessed of many qualities. अनंतस्य Anantasya, everlasting. अपर्यंतस्य Aparyantasya, of the infinite Lord. भवान् Bhavân, thou. अवदान्यः Avadânyaḥ, miser; not liberal. नः Naḥ, us. अभि Abhi, towards. मा Mâ, not. भूत् Bhût, be. इति Iti. गौतम Gautama, Oh Gautama. सः Saḥ, such; if thou art really desirous. तीर्थेन Tîrthena, according to the Sâstra, or right method. The

real meaning of word तीर्थे (Tîrtha) is the teacher. Therefore, it should mean as from a teacher, *i.e.*, accepting me as thy teacher. इच्छसीः Ichchhasî, wish, wish to learn. इति Iti. अहं Aham, I. भवंतम् Bhavantam, to thee. उपैमि Upaimi, come as a student. पूर्वे Pûrve, students of former times. वाचा Vâchâ, with mild or polite words; with words of vow. उपयंतिस्म Upayantisma, became students. एव Eva, only. ह Ha. सः Saḥ, he; Gautama. उपायनकीर्त्या Upâyanakîrtyâ, after uttering the words; after taking the vow. उवास Uvâsa, lived as a student. ह Ha.

7. He said—"My possessions of elephants and gold, cows and horses, of female slaves, of the clothes and garments are known to thee. Do not be niggardly towards me (about the knowledge) of the Lord (Hari) who is Infinite, Everlasting and of many qualities." "Oh Gautama, thou art so earnest, wishest to know it according to the right method?" (So asked Pravâhaṇa Jaibali). "I come to thee (as a student)"—said Gautama. The students of former times became students after taking of vows," so he, after taking vows, lived as a student. 385.

MANTRA VI. 2. 8.

स होवाच यथा नस्त्वं गौतम मापराधास्तव च पितामहा यथेयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास तां त्वहं तुभ्यं वक्ष्यामि को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥ ८ ॥

सः Saḥ, he; Pravâhaṇa. उवाच Uvâcha, said. ह Ha. गौतम Gautama, Oh Gautama. त्वं Tvam, thou. नः Naḥ, us; me. मा Mâ, not. अपराध्यः Aparâdhyaḥ, hold guilty. च Cha, and. तव Tava, thy. पितामहाः Pitâmahaḥ, grandfathers. यथा Yathâ, as well. इयं Iyam, this; this knowledge, called Pañchâgnividyâ. इतः Itaḥ, this; this time. पूर्वं Pûrvam, before. कस्मिंश्चन Kasminśchana, any. ब्राह्मणे Brâhmaṇe, in a Brâhmaṇa. यथा Yathâ, rightly; in his proper form. न Na, not. उवास Uvâsa, lived; there was तु Tu, but. अहं Aham, I. तां Tâm, that; that Pañchâgnividyâ. तुभ्यं Tubhyam, to thee. वक्ष्यामि Vakṣyâmi, shall speak; shall instruct. हि Hi, for. तु Tu, but. कः Kaḥ, who. एवं Evam, thus. ब्रुवंतम् Brûvantam, speaking. प्रत्याख्यातुम् Pratyâkhyâtum, to refuse. अर्हति Arhati, is able. इति Iti.

8. He said,—"O Gautama, do not make me guilty (because I brought thy son's ignorance to light); and let not thy forefathers do so as well. This science was not (known) in its proper form by any Brâhmaṇa before this time. But

I shall instruct thee this science, who can refuse it to thee who speakest in this way?" 386.

MANTRA VI. 2. 9.

असौ वै लोकोऽग्निर्गौतम तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गास्तास्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुत्यै सोमो राजा संभवाति ॥ ६ ॥

गौतम Gautama, Oh Gautama. असौ Asau, this. लोकः Lokaḥ, world. वै Vai, indeed. अग्निः Agniḥ, the sacrificial fire; the eater. It is derived from अद् (Ada), to eat. तस्य Tasya, of it; of that fire. आदित्यः Âdityaḥ, the sun. एव Eva, only. समित् Samit, the fuel; that which burns. रश्मयः Raśmayaḥ, the rays. धूमः Dhûmaḥ, the smoke. अहः Ahaḥ, the day. अर्चिः Archiḥ, the flame. दिशः Diśaḥ, the quarters. अंगाराः Aṅgârâḥ, coals, embers. अवांतरदिशः Avântaradiśaḥ, the within lying quarters. विस्फुलिंगाः Visphuliṅgâḥ, the sparks. तस्मिन् Tasmin, just spoken. एतस्मिन् Etasmin, in this. अग्नौ Agnau, in the fire; in the Lord Agni. देवाः Devâḥ, the gods; the presiding deities. श्रद्धां Śraddhâm, faith; with faith. जुह्वति Juhvati, throw. तस्याः Tasyâḥ, that. आहुत्यै Âhutyai, from the thing offered. The ordinary form is आहुतेः (Âhuteḥ). सोमः Somaḥ, the moon; of the moon. राजा Râjâ, the king. संभवति Sambhavati, come forth.

9. This world, Oh Gautama, (is like the sacrificial) fire. The sun is (like) its fuel. The rays (of the sun) are (like) the smoke. The (light of the) day is (like) its flame. The quarters are (like) its coals. Within lying quarters are (like) its sparks. In this aforesaid fire, the devas offer their oblations (with) faith. From that offering thrown, does the moon, the king (of the forefathers) come forth. 387.

NOTE.—The above is the literal interpretation of the verse. But for true meaning of the verse, see p. 334 of the Chhândogya Upaniṣad (S. B. H. Vol. III), which is reproduced below.

The Lord in Heaven appears as the Sun, which illumines the whole heaven: and is therefore likened to Samit or fuel. Samit also means the Highest manifestation of the Lord in Heaven. Technically, it is Nârâyaṇa. The terror-inspiring form of the Lord in Heaven is Vâsudeva, the Rays that proceed from the Sun; all evil is destroyed by the vibration of these rays; the day in Heaven is the Saṅkarṣaṇa and called archiḥ or light or the adorable: the moon in Heaven is Pradyumna aspect of the Lord, the stars in Heaven are His Aniruddha form. Thus the Lord presides in His five forms in heaven. The five

forms are called by various names which have come to apply to fire-altar and its accessories. Thus

Samit=fuel=the Summit, *i.e.*, Nârâyaṇa.
Dhûma=smoke=the Awe-inspiring, *i.e.*, Vâsudeva.
Archis=flame or light=the Adorable, *i.e.*, Saṅkarṣaṇa.
Aṅgâra=the live-coals=the Thriller, *i.e.*, Pradyumna.
Viṣphuliṅga=the sparks=the Inspirer, *i.e.*, Aniruddha.
The sun, moon, stars, day and rays in heaven are all forms of the Lord.

MANTRA VI. 2. 10.

पर्जन्यो वाऽग्निर्गौतम तस्य संवत्सर एव समिदभ्राणि धूमो विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः सोमꣳ राजानं जुह्वति तस्या आहुत्यै वृष्टिः संभवति ॥१०॥

गौतम Gautama, Oh Gautama. पर्जन्यः Parjanyaḥ, cloud. वै Vai, indeed. अग्निः Agniḥ, the fire. तस्य Tasya, of it. संवत्सरः Samvatsaraḥ, the year. समित् Samit, the fuel; He who burns. अभ्राणि Abhrâṇi, the clouds. धूमः Dhûmaḥ, smoke. विद्युत् Vidyut, lightning. अर्चिः Archiḥ, the flame. अशनिः Aśaniḥ, the thunderbolt. अंगाराः Aṅgârâḥ, the coals. ह्रादुनयः Hrâdunayaḥ, the thunders. विस्फुलिंगाः Visphuliṅgâḥ, the sparks; the all-pervading Lord. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the fire. देवाः Devâḥ, the gods; the Devas. सोमं Somam, the moon. राजानं Râjânam, the king. जुह्वति Juhvati, throws. तस्याः Tâsyaḥ, that. आहुत्यै Âhutyai, from the thing offered. वृष्टिः Vriṣṭiḥ, the rain. संभवति Sambhavati, becomes; springs forth.

10. "Oh Gautama, Prajanya is (like) the fire; the year is (like) its fuel; the clouds are (like) the smoke; the lightning is (like) the flame; the thunderbolt is (like) its coals; the thunders are (like) its sparks. In this aforesaid fire, the gods offer soma, the king of the forefathers. From this offering does rain spring forth." 388.

MANTRA VI. 2. 11.

अयं वै लोकोऽग्निर्गौतम तस्य पृथिव्येव समिदग्निर्धूमो रात्रिरर्चिश्चन्द्रमाऽङ्गारा नक्षत्राणि विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवो वृष्टिंजुह्वति तस्या आहुत्या अन्नꣳ संभवति ॥ ११ ॥

गौतम Gautama, Oh Gautama. अयं Ayam, this. लोकः Lokaḥ, world; the earth. अग्निः Agniḥ, fire; the sacrificial fire. वै Vai, indeed. तस्य Tasya, of it. पृथिवी Prithivî, the earth एव Eva, only. समित् Samit, fuel. अग्निः Agniḥ, fire; the sacrificial fire. धूमः Dhûmaḥ, smoke. रात्रिः Râtriḥ, the night. अर्चिः Archiḥ, the

flame. चन्द्रमा: Chandramâḥ, the moon. अंगारा: Aṅgârâḥ, the coals. नक्षत्राणि Nakṣatrâṇi, the stars. विस्फुलिङ्गा: Visphuliṅgâḥ, the sparks. तस्मिन् Tasmin, the aforesaid, एतस्मिन् Etasmin, this. अग्नौ Agnau, in the fire. देवा: Devâḥ, the gods. वृष्टिम् Vriṣṭim, the rain. जुह्वति Juhvati, throw as an offering. तस्या: Tasyâḥ, that. आहुत्यै Âhutyai, from the thing offered. अन्नं Annam, food. संभवति Sambhavati, springs forth.

11. "Oh Gautama, this world (the earth) is (like) the fire; this earth itself is (like) its fuel; the fire is (like) its smoke; the night is (like) its flame; the moon is (like) its coals; the stars are (like) its sparks. In this aforesaid fire, the gods throw rain as an offering. From this offering does food spring forth." 389.

MANTRA VI. 2. 12.

पुरुषो वाऽग्निर्गौतम तस्य व्यात्तमेव समित्प्राणो धूमो वागर्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुत्यै रेतः संभवति ॥ १२ ॥

गौतम Gautama, Oh Gautama. पुरुष: Puruṣaḥ, the Puruṣa; the man. वै Vai, indeed. अग्नि: Agniḥ, the sacrificial fire. तस्य Tasya, of it. व्यात्तम् Vyâttam, the open mouth. एव Eva, only. समित् Samit, fuel. प्राण: Prâṇaḥ, the Prâṇa. धूम: Dhûmaḥ, the smoke. वाक् Vâk, speech. अर्चि: Archiḥ, the flame. चक्षु: Chakṣuḥ, the eye. अंगारा: Aṅgârâḥ, the coals. श्रोत्रं Śrotram, the ear. विस्फुलिंगा: Visphuliṅgâḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the sacrificial fire. देवा: Devâḥ, the gods. अन्नं Annam, the food. जुह्वति Juhvati, throw as an offering. तस्या: Tasyâḥ, that. आहुत्यै Âhutyai, from the thing offered. रेत: Retaḥ, the semen. संभवति Sambhavati, springs forth.

12. "Oh Gautama, the Puruṣa is (like) its fire; his yawning is (like) its fuel; the Prâṇa is (like) its smoke; the speech is (like) its flame; the eye is (like) its coals; the ear is (like) its sparks. In this aforesaid fire the gods throw the food as an offering. From this offering does semen spring forth." 390.

MANTRA VI. 2. 13.

योषा वा अग्निर्गौतम तस्या उपस्थ एव समिल्लोमानि धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुत्यै पुरुषः संभवति स जीवति यावज्जीवत्यथ यदा म्रियते ॥ १३ ॥

गौतम Gautama, Oh Gautama. योषाः Yoṣâḥ, women. वै Vai, indeed अग्निः Agniḥ, the sacrificial fire. तस्याः Tasyâḥ, her. उपस्थः Upasthaḥ, the haunch. एव Eva, only. समित् Samit, the fuel. लोमानि Lomâni, the hairs. धूमः Dhûmaḥ, the smoke. योनिः Yoniḥ, the organ of generation. अर्चिः Archiḥ, the flame. यत् Yat, which. अंतःकरोति Antaḥkaroti, cohabitation. ते Te, they. अंगाराः Añgârâḥ, the coals. अभिनंदाः Abhinandâḥ, the fits of enjoyment. विस्फुलिंगाः Visphuliñgâḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmin, this. अग्नौ Agnau, in the sacrificial fire. देवाः Devâḥ, the gods. रेतः Retaḥ, the semen. जुह्वति Juhvati, throw as an offering. तस्याः Tasyâḥ, that. आहुत्यै Âhutyai, from the thing offered. पुरुषः Puruṣaḥ, the man; a being. संभवति Sambhavati, springs forth. सः Saḥ, He. जीवति Jîvati, lives. यावत् Yâvat, as long as. जीवति Jîvati, lives. अथ Atha, again. यदा Yadâ, when. म्रियते Mriyate, dies. 391.

MANTRA VI. 2. 14.

अथैनमग्नये हरन्ति तस्याग्निरेवाग्निर्भवति समित्समिद्धूमो धूमोऽर्चिरर्चिरङ्गारा अङ्गारा विस्फुलिङ्गा विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति तस्या आहुत्यै पुरुषो भास्वरवर्णः संभवति ॥ १४ ॥

अथ Atha, then. एव Enam, him; the dead. अग्नये Agnaye, to the fire (the funeral pile). हरन्ति Haranti, take; carry. तस्य Tasya, his; of the dead, *i.e.*, in which the dead body is burnt. अग्निः Agniḥ, the fire. एव Eva, only. अग्निः Agniḥ, the sacrificial fire. भवति Bhavati, is. समित् Samit, fuel. समित् Samit, the sacrificial fuel. धूमः Dhûmaḥ, the smoke. धूमः Dhûmaḥ, the smoke. अर्चिः Archiḥ, the flame. अर्चिः Archiḥ, the flame. अंगाराः Añgârâḥ, the coals. अंगाराः Añgârâḥ, the coals. विस्फुलिंगाः Visphuliñgaḥ, the sparks. विस्फुलिंगाः Visphuliñgâḥ, the sparks. तस्मिन् Tasmin, the aforesaid. एतस्मिन् Etasmim, this. अग्नौ Agnau, in the sacrificial fire. देवाः Devâḥ, the Devas; the gods. पुरुषं Puruṣam, the Puruṣa; the jîva. जुह्वति Juhvati, throw as an offering. तस्याः Tasyâḥ, that. आहुत्यै Âhutyai, from the thing offered. पुरुषः Puruṣaḥ, the Puruṣa; the being. भास्वरवर्णः Bhâsvaravarṇaḥ, of luminous colour; of radiant splendour. संभवति Sambhavati, springs forth.

14. Then, they (the Ṛitviks) take him to the fire (the funeral pile). His fire is the fire (of the sacrifice), the fuel, is (the sacrificial) fuel, the smoke is (the sacrificial) smoke, the flame is (the sacrificial) flame, the coals are (the sacrificial) coals, the sparks are (the sacrificial) sparks. In

this fire, just spoken of, the gods throw the Puruṣa as an offering. From that offering, does a Puruṣa of bright colour spring forth. 392.

MANTRA VI. 2. 15.

ते य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धां सत्यमुपासते
तेऽर्चिरभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्या-
न्षण्मासानुदङ्ङादित्य एति मासेभ्यो देवलोकं देवलोकादादित्य-
मादित्याद्वैद्युतं तान्वैद्युतान्पुरुषो मानव एत्य ब्रह्मलोकान्
गमयति तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति तेषां न
पुनरावृत्तिः ॥ १५ ॥

ते Te, those. ये Ye, who. एतत् Etat, this; the fire. एवं Evam, in this way; in the way described above. विदुः Viduḥ, know. च Cha, and. अमी Amî, these. ये Ye, who. अरण्ये Araṇye, in the forest. श्रद्धां Śraddhâm, with faith. सत्यं Satyam, Truth. The word stands for ब्रह्मन् Brahmaṇ. उपासते Upâsate, meditate on. ते Te, they both. अर्चिः Archiḥ, flame; the world of flame. अभिसंभवंति Abhisambhavanti, get to. अर्चिषः Archiṣaḥ, from the world of flame. अहः Ahaḥ, to the world of the day. अह्नः Ahṇaḥ, from the world of the day. आपूर्यमाणपक्षं Âpûryamâṇapakṣam, the world of the bright fortnight. आपूर्यमाणपक्षात् Âpûryamâṇapakṣât, from the world of the bright fortnight. यान् Yân, those. षण्मासान् Ṣaṇmâsân, six months; the world of Uttarâyaṇa. आदित्यः Âdityaḥ, the sun. उदङ् Udaṅ, towards the north. एति Eti, goes. मासेभ्यः Mâsebhyaḥ, from the months; from the world of the Uttarâyaṇa. देवलोकं Devalokam, to the world of the gods. देवलोकात् Devalokât, from the world of the gods. आदित्यं Âdityam, to the world of the sun. आदित्यात् Âdityât, from the world of the sun. वैद्युतम् Vaidyutam, to the world of the lightning. मानवः Mânavaḥ, beloved of Manu or God, *viz.*, Vâyu. From मन् (Man) to know. पुरुषः Puruṣaḥ, a high personage, *viz.* Vâyu. तान् Tân, those. वैद्युतान् Vaidyutân, gone to the world of the lightning. एत्य Etya, getting. ब्रह्मलोकान् Brahmalokân, to the world of the Brahman, or of Brahmâ. गमयति Gama yati, makes go. तेषु Teṣu, those. ब्रह्मलोकेषु Brahmalokeṣu, in the worlds of the Brahman. ते Te, they. पराः Parâḥ, the blessed; exalted. तेषु Teṣu, those. ब्रह्मलोकेषु Brahmalokeṣu, in the world of the Brahman. परावतः Parâvataḥ, as many years as in the life of the Brahmaṇ. वसंति Vasanti, dwell. तेषां Teṣâm, their. न Na, not. पुनरावृत्तिः Punarâvṛittiḥ, coming back to this world.

Note.—**Compare this Mantra with Chh. Up. IV. 15. 5. and V. 10. 1.**

15. Those who know this thus, and those who in some forest (secluded pleasant spot) meditate, with faith, on Truth

(*i.e.* Brahman), go (after death to) light, from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the Sun goes to the north; from that to the Devaloka, from the Devaloka to the Sun, from the Sun to the Lightning; There a high personage, the beloved of God (*viz.*, Vâyu) leads them to the world of Brahma. The blessed ones live there eternally (for as many years as is the life of Brahma); of them there is no rebirth on this earth.—393.

MANTRA VI. 2. 16.

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसंभवन्ति धूमाद्रात्रिꣳ रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्षण्मासान्दक्षिणादित्य एति मासेभ्यः पितृलोकं पितृलोकाच्चन्द्रं ते चन्द्रं प्राप्यान्नं भवन्ति ताꣳस्तत्र देवा यथा सोमꣳ राजानमाप्यायस्वापक्षीयस्वेत्येवमेनाꣳस्तत्र भक्षयन्ति तेषां यदा तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्त आकाशाद्वायुं वायोर्वृष्टिं वृष्टेः पृथिवीं ते पृथिवीं प्राप्यान्नं भवन्ति ते पुनः पुरुषाग्नौ हूयन्ते ततो योषाग्नौ जायन्ते लोकान्प्रत्युत्थायिनस्त एवमेवानुपरिवर्तन्तेऽथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ॥ १६ ॥

इति षष्ठे द्वितीयं ब्राह्मणम् ॥ २ ॥

अथ Atha, on the other hand. ये Ye, who. यज्ञेन Yajñena, by the sacrifice. दानेन Dânena, by giving away gifts to deserving persons. तपसा Tapasâ, by penance. लोकान् Lokân, the worlds. जयंति Jayanti, get. ते Te, they. धूमम् Dhûmam, the world of smoke. अभिसंभवन्ति Abhisambhavanti, get to. धूमात् Dhûmât, from the world of the smoke. रात्रिम् Râtrim, to the world of the night. रात्रेः Râtreḥ, from the world of the night. अपक्षीयमाणपक्षम् Apakṣîyamâṇapakṣam, the world of the dark fortnight. अपक्षीयमाणपक्षात् Apakṣîyamâṇapakṣât, from the world of the dark fortnight. यान्, Yân those. षण्मासान् Ṣaṇmâsân, six months; the world of Dakṣiṇâyana. आदित्यः Âdityaḥ, the sun. दक्षिणे Dakṣiṇe, towards the south. एति Eti, goes. मासेभ्यः Mâsebhyaḥ, from the world of the Dakṣiṇâyana. पितृलोकं Pitṛilokam, to the world of the Pitṛis or Fathers;

पितृलोकात् Pitṛilokât, from the world of the fathers. चन्द्रं Chandram, to the world of the moon. ते Te, they. चन्द्रं Chandram, the moon. प्राप्य Prâpya, getting. अन्नं Annam, the food. भवंति Bhavanti, become. यथा Yathâ, just as. सोमं Somam, soma. राजानं Râjânam, the king. आप्यायस्व Âpyâyasva, do increase. अपक्षीयस्व Âpakṣîyâsva, do decrease. इति Iti, just in the same way. देवाः Devâḥ, the gods. तान् Tân, such; those that have gone to the world of the moon. तत्र Tatra, there; in the world of the moon. भक्षयंति Bhakṣayanti, eat; consume. तत्र Tatra, there; in the worlds of the gods. एवं Evam, in this way. एनान् Enân, them. भक्षयंति Bhakṣayanti, eat; consume; make them eat; make them consume their past actions. यदा Yadâ, when. तेषां Teṣâm, their; those that have gone to the world of the moon. तत् Tat, that; the past actions, or Adriṣṭa. पर्यवैति Paryavaiti, comes to an end. अथ Atha, then. इमं Imam, this. आकाशं Âkâśam, Âkâśa. अभिनिष्पद्यन्ते Abhiniṣpadyante, get to. आकाशात् Âkâśât, from Âkâśa. वायुं Vâyum, to the world of Vâyu. वायोः Vâyoḥ, from the world of Vâyu. वृष्टिं Vriṣṭim, to rain. वृष्टेः Vṛiṣṭeḥ, from rain. पृथिवीं Pṛithivîm, to the earth. ते Te, they. पृथिवीं Pṛithivîm, the earth. प्राप्य Prâpya, getting to. अन्नं Annam, food. भवंति Bhavanti, become. ते Te, they. पुनः Punaḥ, again. पुरुषाग्नौ Puruṣâgnau, in the fire of man or being. हूयंते Hûyante, are offered. ततः Tataḥ, hence. योषाग्नौ Yoṣâgnau, in the fire of woman. जायंते Jâyante, are born. ते Te, they; those that work. लोकान् Lokân, the worlds. प्रति Prati, towards. उत्थायिनः Utthâyinaḥ, ready to stir. ते Te, they; those that have entered into the world of creation. एवं Evam, in this way. एव Eva, just. अनु Anu, following; following the results of their deeds. परिवर्तन्ते Parivartante, come again and again (into the world of creation). अथ Atha, on the other hand. ये Ye, those. एतौ Etau, these. पन्थानौ Panthânau, two ways; the way of Vidyâ, and the way of Karma. न Na, not. विदुः Viduḥ, know. ते Te, they. कीटाः Kîṭâḥ, the worms. पतंगाः Patangâḥ, the flies. इदं Idam, this यत् Yat, that. दंदशूक Dandaśûkam, the biter; the serpent. etc.

16. On the other hand, those that conquer the worlds by means of sacrifice, giving away gifts, or by austerities, get to the world of smoke. From the world of smoke (they get to) the world of night. From (the world of) night to the world of the dark fortnight. From the world of the dark fortnight to the world of those six months (called Dakṣiṇâyan), when the sun goes towards the south. From the world of these months to the world of the Fathers. From the world of the Fathers to the world of the moon. Getting to the world of the moon, they become food. Just as in a sacrifice, the sacrificers drink the King Soma,—saying "Do increase; do decrease," just in the same way, then the gods eat there (make them serve there), and (there the

gods do make) them (eat,—consume the fruits of their actions, telling them—" Do increase and do decrease"). When that (world) of theirs comes to an end, then they get to this Âkâśa, from the Âkâśa they (get to) Vâyu; from Vâyu to rain, from rain to the earth; on coming to the earth, they become food. They again are offered up in the fire of man; then they are born in the fire of women. Ready to start their evolution in this world, they thus come again and again (into the world of creation), following the results of their deeds. On the other hand, those that do not know these two paths, become worms, flies, or those which bite (such as serpents, gnats, etc).—394.

Here ends the second Brâhmaṇam.

NOTE.

This Brâhmaṇa is almost a repetition of Chhândogya Upaniṣad, fifth Adhyâya. Hence Madhva has not commented on it elaborately here. His commentary on it here is mixed up with his commentary on the next Brâhmaṇam. That commentary, therefore, will be given under that Brâhmaṇam. Here we reproduce the commentary on similar topics from the Chhândogya Upaniṣad.

The doctrine of Five Fires, appertaining to the Para Brahman, in order that men may acquire vâirâgya or indifference, and the two paths—the Devayâna and the Pitṛiyâna—are now described. The five Agnis are not Svarga, &c., but the Lord Himself in His five aspects. If the Five Fires meant svarga, astral, &c., then this doctrine would also be a teaching about the phenomenal, and not a Brahmavidyâ. But the Upaniṣad says that it is a Brahma vidyâ, for the knower of it goes to Devayâna, from which there is no return (see Khaṇḍa tenth—ye ittham viduḥ, &c.), and so Agnis here cannot mean Svarga, &c. This Pañchâgni Vidyâ relates to the Supreme Lord, and this the Commentator proves by quoting the well-known Sâma-Saṃhitâ.

It is thus written in the Sâma-Saṃhitâ :—"The words Duy, Parjanya, Varṣâ, Puruṣa and Yoṣa are the five forms of the Lord, namely, Nârâyaṇa, Vâsudeva, Sañkarṣaṇa, Pradyumna and Aniruddha, respectively. These are called the Five Agnis. The word Agni is derived from $\sqrt{\text{ad}}$ to eat, or from $\sqrt{\text{aga+ni}}$, the mover of the immobile, or from $\sqrt{\text{a+gani}}$, never moving. (It thus means: 1. The Eater or Destroyer. 2. The Mover of all immoveables. 3. The Never Moving).

Thus (1) अद्+नि=अग्+नि=अग्नि, the eater. (2) अग (that which by itself is immobile) +नि=अग्नि, the Mover of the Immobile. (3) अ (not)+गम्+ड—ड+नि=अ—ग्+नि=अग्नि, Unmoving.

Every Agni has samit, dhûma, archis, aṅgâra and visphulinga—namely, fuel, smoke, flame, live-coal, and spark. But, as Agni does not mean here the physical fire, but God, so these words samit, &c., do not mean fuel, &c., but are the names of the five manifestations of the deity—namely, Nârâyaṇa, Vâsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha.

Viṣṇu is called Samit, because He is super-excellent. (Sam=super, it=edha=excellent). He is called dhûma, because He causes all evil-doers to tremble. (dhû=to tremble). He is called archis, because He is the most adored. (Aram=most, chita=adored). He is called aṅgâra, because He delights in the bodies of all jîvas. Aṅga=limb or body. Rati=delight, or because He takes delight in his own body). He is called visphuliṅga, because he flashes on the wise, in diverse ways (vi=diverse, sphuraṇa=flashing on the mind).

Thus samit—which, by the bye, is the same word etimologically as the English word Summit—means the Highest or the Most High; dhûma=the Awe-inspiring, the Terrible; archis=the Ever-Adored; Angâra=the Thriller; viṣphulinga=the Inspirer.

Moreover, Lord Viṣṇu has again five forms, as Nârâyaṇa, Vâsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

Every Agni has five forms. Thus the five forms of the first agni are called âditya, raśmi, ahar, chandra and nakṣatra, generally meaning the sun, the rays, the day, the moon and the stars. But as forms of the Lord, these words have different meanings here.

He is called Âditya, because He takes up or attracts everything (such as the lives of men, &c). He is called raśmi, because He is joy and delight (ra=delight, śa=joy or wisdom). He is called ahar, because ignorance cannot overpower Him (A=not, Ha=to kill or overpower, from √han to kill). He is called chandra, because He is supreme happiness (√chand=to gladden). He is called nakṣatra, because He has no ruler above Him (Na=not, Kṣatra=protector, ruler.)

Thus âditya=the Attractor; raśmi=the delight-giver; ahar=the untouched by Evil, the Ever-wise Omniscience. Chandra=the joyful; nakṣatra=Omnipotent. Thus these five words denote the five Primary attributes of God, namely, All-beautiful (attractor), All-compassionate (because giver of joy), Omniscient, All-Bliss, and Omnipotent.

Similarly, the words vâyu, abhra, vidyut, aśani, hrâduni are used with regard to the second Agni. They generally mean air, cloud, lightning, thunderbolt and thundering. But here they describe the five attributes of God.

Viṣṇu is called vâyu, because He is essentially wisdom and life (Vâ=wisdom, âyus=life). He is called abhra, because He is the support of waters (Ap=water, bharana=support). He is called vidyut, because He enlightens all (Vidvotana=enlightened, illuminating). He is called

aśani, because He eats up all (Aśana=to eat). He is called hrâduni, because He is always cheerful.

Thus vâyu=Wisdom and Life, abhra=support of waters, vidyut=the illuminator, aśani=the Eater, hrâduni=the ever-happy.

With regard to the third Agni, similarly, five words are used, namely, samvatsara, âkâśa, râtri, dik, and avântara-dik, ordinarily meaning, the year, the ether, the night, the quarters and the intermediate quarters. But, as appellations of God, they have different meanings.

He is called Samvatsara, because He causes delight to all children, or because He enjoys and dwells in all (Sam=all, Vasa=dwell, Ra=enjoy: or Sam=all, Vatsa=calf or child, Ra=delight). He is called Âkâśa, because He illumines all (Â=fully, Kâśa=illumining). He is called Râtri, because He gives delight (Ram=delight, trâti=dadâti=gives). He is called diś, because He teaches the supreme truth (diś=to teach). He is avântara-diś, because He teaches the secondary truths.

Thus samvatsara=the perfect enjoyer in all, âkâśa=the perfect delight, râtri=the giver of joy, Diś=the Teacher of the highest truth. Avântara-Diś=the Teacher of the lower truth.

Similarly, with regard to the fourth Agni, the five words used are vâk, prâṇa, jihvâ, chakṣu, and śrotra, ordinarily meaning, the speech, the breath, the tongue, the eye and the ear. But when applied to the Lord, they have different meanings.

He is called vâk, because He is the Word. He is called prâṇa, because He is the Life and Leader (prâṇa=to lead forward). He is called Chakṣu, because He is All-seeing. He is called Śrotra, because He hears all. He is called Jihvâ, because all oblations (*homa*) are offered to Him, or because He is the Great Sacrificer.

Thus vâk=the Word, Prâṇa=the Guide, Chakṣu=the All-seeing, Śrotra=the All-hearing, Jihvâ=the offering, the sacrifice. Similarly, the words mentioned in the fifth Agni have different meanings.

He is called Upastha, because He is near to all (Upastha=standing near, because He is in the heart of all jîvas). He is said to persuade, because He is the great Conciliator. He is called Yoni, because He unites (Yuj=to unite) all. He is called Antakṛit, because He draws every one within Himself at Pralaya. He is called Nandana, because He is delight.

Five things are mentioned as five Agnis: namely, Asau Lokah, Parjanya, Pṛithivî, Puruṣa and Yoṣâ, ordinarily meaning, the World (Heaven), the Rain-god, the Earth, the Man and the Woman. But here they are names of God.

The Lord Keśava is called Asau Lokaḥ, because He is in Prâṇa (asu=Prâṇa and asau is locative singular of asu), and because He is illuminer (loka=to illumine). He is called Parjanya, because He is the Creator of the Great (jan=to produce, param=great). He is called Pṛithivî, because He is vast (pratha=vast, expanse). He is called Puruṣa, because He is abundance, and from Him is all abundance (puru=abundance),

He is called Yoṣâ, because He is served or worshipped by all. (Yoṣya= served, loved or worshipped). Thus it is in the Sâma-Saṃhitâ.

In Chh. Up. khaṇḍa tenth, mantra six, is described the descent of the soul from higher planes. It is said there: "Having become a mist, He becomes a cloud, having become cloud, He rains down." Apparently, it would mean that the soul had become a cloud, a mist, &c. The Commentator corrects this misconception.

The phrases, like "He becomes smoke," "He becomes a cloud," mean that the soul (jîva) dwells in smoke, dwells in cloud, &c. (He moves when the smoke, or the cloud, &c., moves; He remains stationary, when his habitat is stationary. It does not mean that He becomes identical with Smoke-god or Cloud-god, or Smoke-matter or Cloud-matter). Because the wise alone attain the status of becoming the presiding deity of smoke, cloud, &c. (The Mukta Jîva alone becomes an Adhikârî Puruṣa—a cosmic agent, a ruler of the cloud or of rain, &c,. and not ordinary pious men).

The word Parjanya has been explained in the above quotation as the Pro-creator. The Commentator now explains in his own words, how Parjanya means, etymologically, the Great Father.

The word Parjanya means the Creator (janya) of the Great (namely) of the four-faced Brahmâ, hence He is called the Great Father.

The Lord Hari, in His five-times five forms, dwells in the Sun. &c., The heaven and the rest get their names of dyu, &c., because the Lord, by dwelling therein, gives His name to it.

(The Lord, for example, is called dyu, "the Shining One." The heaven is called dyu, because the Lord Dyu dwells there. Thus the twenty-five objects mentioned in this Pañchâgni Vidyâ, are named *after* the Lord, and not that the Lord is named *after* them. These words are not primarily the names of objects, but names of God; in other words, as ruḍhi words, they are God-names. Secondarily, they are names of objects.)

अथ तृतीयं ब्राह्मणम् ।

THE THIRD BRAHMANAM.

MANTRA VI. 3. 1.

स यः कामयेत महत्प्राप्नुयामित्युदगयन आपूर्यमाणपक्षस्य पुण्याहे द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे कꣳसे चमसे वा सर्वौषधं फलानीति संभृत्य परिसमूह्य परिलिप्याग्निमुपसमाधाय परिस्तीर्यावृताज्यꣳ सꣳस्कृत्य पुꣳसा नक्षत्रेण मन्थꣳ संनीय जुहोति यावन्तो देवास्त्वयि जातवेदस्तिर्यञ्चो घ्नन्ति पुरुषस्य कामान् ।

तेभ्योऽहं भागधेयं जुहोमि ते मा तृप्ताः सर्वैः कामैस्तर्पयन्तु स्वाहा । या तिरश्ची निपद्यतेऽहं विधरणी इति । तां त्वा घृतस्य धारया यजे सꣳराधनीमहꣳ स्वाहा ॥ १ ॥

सः Saḥ, he. यः Yaḥ, who. कामयेत Kâmayeta, would wish. महत् Mahat, greatness; prosperity in this world as well as in the next. प्राप्नुयाम् Prâpnuyâm, may (I) get. द्वादशाहं Dvâdaśâhaṃ, for twelve days immediately preceding the appointed day of sacrifice. उपसद्व्रती Upasadvatî, taking the vow called upasat, when he is chiefly to live on milk only. भूत्वा Bhûtvâ, becoming. उदक् Udak, towards the north. अयनं Ayanam, at the time of progress of the sun. आपूर्यमाणपक्षस्य Âpûryamâṇapakṣasya, of the bright fortnight, when the moon increases. पुण्याहे Puṇyâhe, on an auspicious day. पुंसानक्षत्रेण Pumsânaksatreṇa, at the time when a male asterism is in the ascendant, (an asterism under which male children are born). औदुम्बरे Audumvare, made of the wood of udamvara, or, conglomerate fig-tree. कंसे Kamse, in a cup made of bell metal. वा Vâ, or. चमसे Chamase, in a (drinking) cup; in a spoon. सर्वौषधं Sarvauṣadhan, of all herbs, *i.e.*, of the ten kinds of grain, rice, barley, &c. This is the vedic form of सर्वौषधीनां Sarvauṣadhînâm. फलानि Phalâni, fruits. इति Iti, etcetera. संभृत्य Sambhritya, collecting. परिसमूह्य Parisamûhya, uniting; mixing together. परिलिप्य Parilipya, sprinkling the place of offering with water. अग्निं Agnim, fire; sacrificial fire. उपसमाधाय Upasamâdhâya, lighting; kindling. परिस्तीर्य Paristîrya, spreading the kuśa grass. आवृताज्यं Âvritâjyam, ghee covered, [in a vessel.] संस्कृत्य Samskritya, cleaning or making pure. मन्थं Mantham, paste, powder, mash. संनीय Samnîya, placing near. जुहोति: Juhoti, offers up into the fire. जातवेदः Jâtavedaḥ, oh fire. This word consists of जातः Jâtaḥ, all, and वेदः vedaḥ, knower. So the word means the Lord in the fire who knows all. त्वयि Tvayi, in thee. यावंतः Yâvantaḥ, all those. देवाः Devâḥ, gods. तिर्यंचः Tiryañchaḥ, crooked; adverse. पुरुषस्य Puruṣasya, of a man; my. कामान् Kâmân, the objects of desire. घ्नंति Ghnanti, destroy; stand in the way of. तेभ्यः Tebhyaḥ, to them; to those gods. अहं Aham, I. भागधेयं Bhâgadheyam, portion [of ghee]. जुहोमि Juhomi, offer. ते Te, they. तृप्ताः Triptâḥ, being satisfied. मा Mâ, me. सर्वैः Sarvaiḥ, all. कामैः Kâmaiḥ, with the objects of desire. तर्पयंतु Tarpayantu, may satisfy. स्वाहा Svâhâ, svâhâ. या Yâ, who; which goddess. तिरश्ची Tiraschî, crooked; adverse. निपद्यते Nipadyate, knows. अहं Aham, I; the goddess. विधरणी Vidharaṇî, destroyer of the objects of desire. इति Iti. अहं Aham, I; the sacrificer. तां Tâm, that. त्वा Tvâ, to thee. संराधनीं Samrâdhanîm, who is the accomplisher of all. घृतस्य Ghritasya, of ghee; of clarified butter. धारया Dhârayâ, by a portion. यजे Yaje, worship; satisfy. स्वाहा Svâhâ, svâhâ.

1. He who would wish to reach greatness [should] perform the vow called upasat,—of living on milk only for twelve days (immediately before the day appointed for the sacrifice),

in the period called Uttarâyan, when the sun moves towards the north, on an auspicious day of a bright fortnight, when the moon gradually increases, when a male asterism is in ascendant, collecting the fruits of all the herbs in a vessel made of Udumvara or in a spoon of bell-metal, and, mixing them together, sprinkling the sacrificial place with water, spreading the kuśa grass, lighting the sacrificial fire, making an offering of the ghee that has been purified, and bringing the paste (of all the grains of the herbs) (with the following mantras) :—" Oh, thou Jâtavedah, all those adverse gods that are in thee, who stand in the way of a man's [obtaining his] objects of desire, to them do I offer this portion ; may they thus pleased satisfy me with all my desires, Svâhâ. That adverse (goddess) who considers herself (as the cause of) obstacles, to that goddess, named Samrâdhanî [the accomplisher of all desires], I worship thee with the stream of ghee ; Svâhâ. 396

Note :—Compare Chhândogya Upaniṣad V. 2. 4., p. 322 S. B. H., Vol. III.

MANTRA VI. 3. 2.

ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति प्राणाय स्वाहा वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति वाचे स्वाहा प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति चक्षुषे स्वाहा संपदे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति श्रोत्राय स्वाहाऽयतनाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति मनसे स्वाहा प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥ २ ॥

ज्येष्ठाय Jyeṣṭhâya, to the eldest. स्वाहा Svâhâ, Svâhâ. श्रेष्ठाय Śreṣṭhâya, to the best. स्वाहा Svâhâ, Svâhâ. इति Iti, thus ; with these mantras. अग्नौ Agnau, in the fire ; हुत्वा Hutvâ, offering the oblation of ghee. मंथे Manthe, in the paste. संस्रवम् Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw ; should pour. प्राणाय Prâṇâya, to the Prâṇa. स्वाहा Svâhâ. वसिष्ठायै Vasiṣṭhayai,

to the best of settlers. स्वाहा Svâhâ. इति Iti, thus; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, [the vessel containing] the paste. संस्रवम् Samsravam, the remainder of the ghee (sticking to the ladle). अवनयति Avanayati, should throw; should pour. वाचे Vâche, to the speech; स्वाहा Svâhâ. प्रतिष्ठायै Pratisṭhâyai, to the standing place. स्वाहा Svâhâ. इति Iti, thus; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ throwing the offering of ghee. मंथे Manthe, in the dough (of Sarvauṣadhi, &c.) संस्रवम् Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw; should pour. चक्षुषे Chakṣuṣe, to the eye. स्वाहा Svâhâ. संपदे Sampade, to the treasure. स्वाहा Svâhâ. इति Iti, thus; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, in the dough (of Sarvauṣadhi, &c). संस्रवं Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw; should pour. श्रोत्राय Śrotrâya, to the ear. स्वाहा Svâhâ. आयतनाय Âyatanâya, to the place of refuge. स्वाहा Svâhâ. इति Iti, thus; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, (in the vessel containing) the paste. संस्रवम् Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw; should pour. मनसे Manase, to the mind. स्वाहा Svâhâ. प्रजात्यै Prajâtyai, to the source of protection. स्वाहा Svâhâ. इति Iti, thus; with these mantras. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, (in the vessel containing) the paste. संस्रवम् Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw; should pour. रेतसे Retase, to semen; to the seed. स्वाहा Svâhâ, Svâhâ. इति Iti, thus; with this mantra. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. मंथे Manthe, in the dough; (of Sarvauṣadhi, etc.) संस्रवम् Samsravam, the remainder of the ghee. अवनयति Avanayati, should throw; should pour.

2. To the eldest, svâhâ; to the best, svâhâ; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Prâṇa, svâhâ; to the Vasiṣṭha, (one who is the Best of the Dwellers,) svâhâ; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the dough. To the speech, svâhâ; to the standing place, svâhâ; pouring ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the eye, svâhâ; to the treasure, svâhâ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the ear, svâhâ;

to the place of refuge, svâhâ ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee, as before, into the vessel containing the paste. To the mind, svâhâ; to the source of protection, svâhâ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee (as before, into the vessel containing) the paste. To semen, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee, as before, into the vessel containing the paste. 397

NOTE.—Compare the Chhândogya Upaniṣad, V. 2. 5. S. B. H. Vol. III, p. 323.

MANTRA VI. 3. 3.

अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भूः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भुवः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयाति भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयाति क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भूताय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे सꣳस्रवमवनयति ॥ ३ ॥

अग्नये Agnaye, to the fire. स्वाहा Svâhâ. इति Iti, thus; with this mantra. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. सोमाय Somâya, to Soma. स्वाहा Svâhâ. इति Iti, thus; with this mantra. अग्नौ Agnau, in the fire. हुत्वा Hutvâ, throwing the offering of ghee. भूः Bhûḥ, to the earth. स्वाहा Svâhâ. भुवः Bhuvaḥ, to the atmosphere. स्वाहा Svâhâ. स्वः Svaḥ, to the heavens. भूर्भुवः स्वः Bhûrbhuvaḥ svaḥ, to the earth, to the atmosphere, and to the heavens. स्वाहा Svâhâ. ब्रह्मणे Brahmaṇe, to the Brahmaṇ. स्वाहा Svâhâ. क्षत्राय Kṣatrâya, to the Kṣatra. स्वाहा Svâhâ. भूताय Bhûtâya, to that which came to pass. भविष्यते Bhaviṣyate, to that

which will come to pass. विश्वाय Viśvâya, to the universe. प्रजापतये Prajâpataye, to Prajâpati.

3. To the fire, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To Soma, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the earth, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the atmosphere, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the heavens, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the earth, to the atmosphere, and to the heavens, svâhâ; pouring the ghee with these mantras (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Brahman, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the Kṣattra, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To that which came to pass, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To that which will come to pass, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To the universe, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To all, svâhâ; pouring the ghee with

this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. To Prajâpati, svâhâ; pouring the ghee with this mantra (the sacrificer) should throw the remaining portion of the ghee into the vessel containing the paste. 398.

MANTRA VI. 3. 4.

अथैनमभिमृशति भ्रमदसि ज्वलदसि पूर्णमसि प्रस्तब्धमस्येकसभमसि हिंकृतमसि हिंक्रियमाणमस्युद्गीथमसि उद्गीयमानमसि श्रावितमसि प्रत्याश्रावितमस्यार्द्रे संदीप्तमसि विभूरसि प्रभूरस्यन्नमसि ज्योतिरसि निधनमसि संवर्गोऽसीति ॥ ४ ॥

अथ Atha, then. एनं Enam, this; this dough. अभिमृशति Abhimṛiśati, touches; भ्रमत् Bhramat, creation of the world; or the mover of the world. असि Asi, (thou) art. ज्वलत् Jvalat, burning; light. असि Asi, (thou) art. पूर्णं Pûrṇam, full of all the qualities. असि Asi, (thou) art. प्रस्तब्धं Prastabdham, firm. असि Asi, (thou) art. एकसभं Ekasabham, pervader of this universe. Some read एकसफं Ekasapham, which means present in the animals that have one hoof, such as the horse, &c. असि Asi, (thou) art. हिंकृतं Himkṛitam, the Himkâra (which a sacrificer utters at the commencement of the sacrifice. असि Asi, thou art. हिंक्रियमाणम् Himkṛiyamânam, he in whose honour the Himkâra is uttered. असि Asi, thou art. उद्गीथं Udgîtham, the loud chanting at the commencement of the sacrifice. असि Asi, thou art. उद्गीयमानं Udgyîyamânam, he who is sung in the middle of the sacrifice. असि Asi, thou art. श्रावितं Srâvitam, sounded; he whose praise the sacrificers are made to hear. असि Asi, thou art. प्रत्याश्रावितं Pratyâśrâvitam, he whose praise the sacrificers are made to hear again and again. असि Asi, thou art. आर्द्रे Ârdre, in the moisture; in the womb of the clouds. संदीप्तं Sandîptam, light. असि Asi, thou art. विभुः Vibhuḥ, all-pervading. असि Asi, thou art. प्रभुः Prabhuḥ powerful; master. असि Asi, (thou) art. अन्नं Annam, food; eater. असि Asi, thou art. ज्योतिः Jyotiḥ, knowledge. असि Asi, thou art. निधनं Nidhanam, destruction; he in whom everything reverts when destroyed. असि Asi, (thou) art. संवर्गः Samvargah, collected whole of the Devatas. असि Asi, thou art. इति Iti.

4. Then, the vessel containing the paste should be touched, (with the following mantras, in order to praise the Lord in the paste):—(Thou) art the mover of the world; (Thou) art the light; (Thou) art full (of all the qualities); (Thou) art firm; (Thou) art pervader of this universe; (Thou) art the Himkâra (which a sacrificer utters at the commencement of

the sacrifice); (Thou) art He in whose praise the Himkâra is uttered; (Thou) art the Udgîtha; (Thou) art He, who is sung in the middle of the sacrifice; (Thou) art He, whose praise the sacrificers are made to hear; (Thou) art He, whose praise the sacrificers are made to hear again and again; (Thou) art light in the wet cloud; (Thou) art all-pervading; (Thou) art powerful; (Thou) art the food and the eater; (Thou) art the light of knowledge; (Thou) art the destruction; (Thou) art the collected whole of all the Devatas. 399.

MANTRA VI. 3. 5.

अथैनमुद्यच्छत्यामꣳस्यामꣳहि ते महि सहि राजेशानोऽधिपतिः स माꣳ राजेशानोऽधिपतिं करोत्विति ॥ ५ ॥

अथ Atha, then. एनं Enam, this vessel containing the paste. उद्यच्छति Udyachchhati, takes up in hand. ते Te, thy. महि Mahi, glorious form. आमंसि Âmamsi, knowest fully. आ Â, a little. मंहि Mamhi, (we) know. हि Hi, certainly. सः Sah, he; thou who art such. राजा Râjâ, king. ईशानः Iśânah, the sender of the Îśas; he who makes Brahmâ and the other deities do their respective duties. अधिपतिः Adhipatih, the highest lord. सः Sah, that. मां Mâm, me. राजा Râjâ, king. ईशानः Iśânah, the sender of the Îśa, like Brahmâ, &c. अधिपतिं Adhipatim, a mighty lord. करोतु Karotu, may (he) make. इति Iti.

5. Then the sacrificer takes up the paste in his hand (and sayeth): Thou (Thy-self) knowest wholly thy glorious form; but we know very little (of it). Thou art certainly, the king, the sender of the Iśas, like Brahmâ, &c., the highest lord. May that king and the sender of the Iśas make me a mighty lord. 400.

MANTRA VI. 3. 6.

अथैनमाचामति तत्सवितुर्वरेण्यं मधुवाता ऋतायते मधु क्षरन्ति सिन्धवः माध्वीर्नः सन्त्वोषधीर्भूः स्वाहा भर्गो देवस्य धीमहि मधु नक्तमुतोषसो मधुमत्पार्थिवꣳरजः मधुद्यौरस्तु नः पिता भुवः स्वाहा धियो यो नः प्रचोदयान्मधुमान्नो वनस्पतिर्मधुमाꣳ २ अस्तुसूर्यः माध्वीर्गावो भवन्तु नः स्वः स्वाहेति सर्वां च

सावित्रीमन्वाह सर्वाश्च मधुमतीरहमेवेदꣳ सर्वं भूयासं भूर्भुवः स्वः स्वाहेत्यन्तत आचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्शिराः संविशति प्रातरादित्यमुपतिष्ठते दिशामेकपुण्डरीकमस्यहं मनुष्याणामेकपुण्डरीकं भूयासमिति यथेतमेत्य जघनेनाग्निमासीनो वꣳशं जपति ॥६॥

अथ Atha, then. एनं Enam, this paste. आचामति Âchâmati, sips; or eats up four times. यः Yaḥ, who. नः Naḥ, of us all; of all the beings. धियः Dhiyaḥ, intellect, understanding. प्रचोदयात् Prachodayât, sends forth, quickens. तत् Tat, that. This is the Vedic form of तस्य (tasya); or it may be तत् (Tat), from तन (Tana), to spread, and क्विप् (Kvip), meaning—spread with all the qualities; having all the qualities in full; in this case it qualifies भर्गः (Bhargaḥ). सवितुः Savituḥ, the great progenitor. देवस्य Devasya, of the Lord Nârâyaṇa. वरेण्यं Vareṇyam, adorable; deserving worship. भर्गः Bhargaḥ, light; of the form of knowledge. धीमहि Dhîmahi, (we) meditate on. वाताः Vâtâh, the winds. मधु Madhu, sweetly. ऋतायते Ritâyate, may blow. सिंधवः Sindhavaḥ, the rivers. मधु Madhu, sweetly. क्षरंति Kṣaranti, may drop; may blow. ओषधीः Oṣadhîḥ, the herbs. नः Naḥ, to us. माध्वीः Mâdhvîḥ, pleasing. संतु Santu, may be. नक्तं Naktam, the night. उत Uta, as well as. उषसः Uṣasaḥ, the dawns; the days. मधु Madhu, pleasing. पार्थिवं Pârthivam, of the earth. रजः Rajaḥ, the dust. मधुमत् Madhumat, pleasing. द्यौः Dyauḥ, the heaven. पिता Pitâ, the father. नः Naḥ, to us. मधु Madhu, pleasing. अस्तु Astu, may be. वनस्पतिः Vanaspatiḥ, the tree. नः Naḥ, to us. मधुमान् Madhumân, pleasing. सूर्यः Sûryaḥ, the sun. मधुमान् Madhumân, pleasing. अस्तु Astu, may be. गावः Gâvaḥ, the cows; the animals. नः Naḥ, to us. माध्वीः Mâdhvîḥ, pleasing. भवंतु Bhavantu, may be. भूः Bhûḥ, the earth. भुवः Bhuvaḥ, the atmosphere; the space. स्वः Svaḥ, the heaven. सर्वां Sarvâm, the whole. सावित्रीं Sâvitrîm, the Gâyatrī mantra. च Cha, as well as. सर्वाः Sarvâḥ, the whole. च Cha. मधुमतीः Madhumatîḥ, the mantra beginning with मधुवाताः ऋतायते &c. अनु Anu, after. अहं Aham, I. एव Eva, certainly इदं Idam, this. सर्वं Sarvam, all; full. भूयासं Bhûyâsam, may be. आह Âha, (he) should say. भूः Bhûḥ. भुवः Bhuvaḥ. स्वः Svaḥ. स्वाहा Svâhâ. इति Iti. अंततः Antataḥ, at the end; when the paste has been eaten. आचम्य Âchamya, washing (his) face. पाणी Pâṇî, the two hands. प्रक्षाल्य Prakṣâlya, washing. अग्निं Agnim, the fire. जघनेन Jaghanena, in the west of. प्राक्शिराः Prâkśirâḥ, with the head east-word. संविशति Samviśati, should lie down. प्रातः Prâtaḥ, in the morning; when the morning duties have been done. आदित्यं Âdityam, the sun; the great Lord in the sun. उपतिष्ठते Upatiṣṭhate, should worship; should offer up prayers to. दिशां Diśâm, of all the quarters; of all the beings that live in various quarters. एकपुंडरीकं Ekapuṇḍrîkam, the only one lotus; the chief. असि Asi, thou art. अहं Aham, I; who thus worship thee. मनुष्याणां Manuṣyâṇâm, among men. एकपुण्डरीकं Ekapuṇḍarîkam, the only one lotus; the chief. भूयासं Bhuyâsam, may be. इति Iti. यथा Yathâ, as. इतं Itam, he came before. एत्य Etya, coming. अग्निं Agnim, the fire. जघनेन Jaghanena, in the

west of. आसीनः Âsînaḥ, seated. वंशं Vamśam, the family; the names of the family of the religious teachers. जपति Japati, should mutter.

6. Then the sacrificer should eat the paste (in four morsels thus); (uttering the mantra):—Tat Saviturvareṇyam madhuvâtâ ṛitâyate madhu kṣaranti sindhavaḥ mâdhvîr naḥ santvoṣadhiḥ Bhûḥ Svâhâ; (he should eat the first morsel). Bhargo devasya dhîmahi madhu naktam utaṣaso madhumat Pârthivam rajaḥ madhu dyauḥ astu naḥ Pitâ Bhuvaḥ Svâhâ; (he should eat the second morsel). Dhiyoyonaḥ Prachodayât Madhumân no vanaspatiḥ madhumânastu Suryaḥ Mâdhvîrgâvo bhavantu naḥ Svaḥ Svâha; (he should eat the third morsel). Then, after the whole of the Gâyatrî, *viz.*—Of the Great God, the progenitor, the much-adored Light do (I) meditate on, who sends forth our intellect, and whole of Madhumatî mantra, *viz.*—(may) the winds blow mildly; (may) the rivers flow gently; (may) the herbs (be) sweet to us; (may) the night as well as the dawns (be) pleasant; (may) the dust of the earth (be) sweet; (may) the atmosphere and the Fathers (be) sweet; (may) the tree (be) sweet to us; (may) the sun (be) sweet and (may) the cows (be) sweet to us; he should say, may I be all this; Bhûrbhuvaḥ svaḥ svâhâ; (here he should eat the fourth morsel). At the end, washing (his) face and washing two hands, he should lie down to the west of the fire with the head eastward. In the morning (after performing his morning duties, he should worship the sun (thus):—"Thou art the only one lotus of the quarters; may I be the only one lotus among men." Coming as (he) came before, and seating to the west of the fire, he should repeat the genealogy [mentioned in the following mantras]. 401.

MANTRA VI. 3. 7.

तꣳ हैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥७॥

तं Tam, what has just been said. एतं Etam, this; the paste and the process

of its application. उद्दालकः Uddâlakaḥ, Uddâlaka by name. आरुणिः Âruṇiḥ, the son of Aruṇa. वाजसनेयाय Vâjasaneyâya, the follower of the Vâjasaneya branch of the Yajurveda. अंतेवासिने Antevâsine, disciple. याज्ञवल्क्याय Yâjñavalkyâya, to Yâjñavalkya. उक्त्वा Uktvâ, instructing. उवाच Uvâcha, said. यः Yaḥ, any one. एनं Enam, this; the paste; the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry; dead. स्थाणौ Sthânau, on the trunk of a tree. अपि Api, even. निषिंचेत् Niṣiñchet, should sprinkle. शाखाः Śâkhâḥ, the branches. जायेरन् Jâyeran, may grow. पलाशानि Palâśâni, the leaves. प्ररोहेयुः Praroheyuḥ, may spring forth. इति Iti.

7. Uddâlaka, the son of Aruṇa, instructing [this mantra, doctrine to] his disciple, Yâjñavalkya, the follower of the Vâjasaneya branch, said—"Should one sprinkle it even on the dry trunk of a tree, the branches would grow, and leaves spring forth. 402.

MANTRA VI. 3. 8.

एतमुहैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्ग्यायान्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥८॥

याज्ञवल्क्यः Yâjñavalkyaḥ. वाजसनेयः Vâjasaneyaḥ, the follower of the Vâjasaneya branch of the Yajurveda. अंतेवासिने Antevâsine, disciple. पैंगाय Paiṅgâya, the son of Piṅga. मधुकाय Madhukâya, to Madhuka. एतं Etam, this. उ U, again. ह Ha. एव Eva, only. उक्त्वा Uktvâ, instructing. उवाच Uvâcha, said. यः Yaḥ, any one. एनं Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry; dead. स्थाणौ Sthânau, on the trunk of a tree. अपि Api, even. निषिंचेत् Niṣiñchet, should sprinkle. शाखाः Śâkhâḥ, branches. जायेरन् Jâyeran, would grow. पलाशानि Palâśâni, leaves. प्ररोहेयुः Praroheyuḥ, may spring forth. Iti.

8. Again, Yâjñavalkya, the follower of the Vâjasaneya branch of the Yajurveda, instructing it to his disciple, Madhuka, the son of Piṅga, said—"Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth." 403.

MANTRA VI. 3. 9.

एतमुहैव मधुकः पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥९॥

पैंगः Paiṅgaḥ, the son of Piṅga. मधुकः Madhukaḥ, Madhuka by name. अंतेवासिने

Antevâsine, disciple. भागवित्तये Bhâgavittaye, the son of Bhâgavitti. चूलाय Chûlâya, to Chûla. उक्त्वा Uktvâ, instructing. उवाच Uvâcha, said. यः Yaḥ, any one. एनं Enam, this; the paste; the remaining portion of the paste after the sacrifice is over. शुष्के Suṣke, dry; dead. स्थाणौ Sthânau, on the trunk of a tree. अपि Api, even. निषिंचेत् Niṣiñchet, should sprinkle. शाखाः Sâkhâḥ, branches. जायेरन् Jâyeran, would grow. पलाशानि Palâśâni, the leaves. प्ररोहेयुः Praroheyuḥ, would spring forth. इति Iti.

9. Again, Madhuka, the son of Piṅga, instructing it to his disciple Chûla, the son of Bhâgavitti, said,—"Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth. 404.

MANTRA VI. 3. 10.

एतमुहैव चूलो भागवित्तिर्जानकय आयस्थूणायान्तेवासिन उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ १० ॥

भागवित्तिः Bhâgavittiḥ, the son of Bhâgavitti. चूलः Chûlaḥ, Chûla by name. अंतेवासिने Antevâsine, disciple. जानकये Jânakaye, the son of Janaka. आयस्थूणाय Âyasthûṇâya, to Âyasthûṇa. उक्त्वा Uktva, instructing. उवाच Uvâcha, said. यः Yaḥ, any one. एनं Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Suṣke, dry; dead. स्थाणौ Sthânau, on the trunk of a tree. अपि Api, even. निषिंचेत् Niṣiñchet, should sprinkle शाखाः Sâkhâḥ, the branches. जायेरन् Jâyeran, would grow. पलाशानि Palâśâni, leaves. प्ररोहेयुः Praroheyuḥ, would spring forth. इति Iti.

10. Again, Chûla, the son of Bhâgavitti, instructing it to his disciple, Ayasthûṇa, the son of Janaka, said,—"Should one sprinkle it even on the dry trunk of a tree, the branches would grow, and leaves spring forth. 405.

MANTRA VI. 3. 11.

एतमुहैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाचापि य एन शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ११ ॥

जानकिः Jânakiḥ, the son of Janaka. आयस्थूणः Âyasthûṇaḥ, Âyasthûṇa. अंतेवासिने Antevâsine, disciple. जाबलाय Jâbalâya, the son of Jabâla. सत्यकामाय Satyâkâmâya, to Satyakâma. एतं Etâm, this. उ U, again. ह Ha. एव Eva, only. उक्त्वा Uktvâ, instructing. उवाच Uvâcha, said. यः Yaḥ, any one. एनं Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Suṣke, dry;

dead. स्थाणौ Sthânau, on the trunk of a tree. अपि Api, even. निषिंचेत् Nişiñchet, should sprinkle. शाखाः Śâkhâḥ, branches. जायेरन् Jâyeran, would grow. पलाशानि Palâśâni, the leaves. प्ररोहेयुः Praroheyuḥ, would spring forth. इति Iti.

11. Again, Âyasthûṇa, the son of Janaka, instructing it to his disciple Satyakâma, the son of Jabâla, said,"—Should one sprinkle it even on the dry trunk of a tree, branches would grow, and leaves spring forth. 406.

MANTRA VI. 3. 12.

एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाचापि य एनꣳ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति तमेतन्नापुत्राय वानन्तेवासिने वा ब्रूयात् ॥ १२ ॥

सत्यकाम: Satyakâmaḥ, Satyakâma. जाबाल: Jâbâlaḥ, the son of Jabâla. अंतेवासिभ्य: Antevâsibhyaḥ, to his disciples. एतं Etam, this. उ U, again. ह Ha. एव Eva, only. उक्त्वा Uktvâ, instructing. उवाच Uvâcha, said. य: Yaḥ, any one. एनं Enam, this; the paste, the remaining portion of the paste after the sacrifice is over. शुष्के Śuṣke, dry; dead. स्थाणौ Sthânau, on the trunk of a tree. अपि Api, even. निषिंचेत् Nişiñchet, should sprinkle. शाखा: Śâkhâḥ, branches. जायेरन् Jâyeran, would grow. पलाशानि Palâśâni, the leaves. प्ररोहेयु: Praroheyuḥ, would spring forth. इति Iti. तं Tam, the aforesaid. एतं Etam, it; the Mantha doctrine. अपुत्राय Aputrâya, to one who has no son. वा Vâ, or. अनंतेवासिने Anantevâsine, to one who is not a student or disciple. वा Vâ, or. न Na, not. ब्रूयात् Brûyât, should say.

12 Satyakâma, the son of Jabâla, instructing it to his disciples, said,—" Should one sprinkle it even on the dry trunk of a tree, branches would grow and the leaves spring forth." (A man) should not instruct it (what has been said afore) to one who has no sons, or to one who is not a regular student. 407.

MANTRA VI. 3. 13.

चतुरौदुम्बरो भवत्यौदुम्बरः स्रुव औदुम्बरश्चमस औदुम्बर इध्म औदुम्बर्या उपमन्थन्यौ दश ग्राम्याणि धान्यानि भवन्ति व्रीहियवास्तिलमाषा अणुप्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च तान् पिष्टान्दधनि मधुनि घृत उपसिञ्चत्याज्यस्य जुहोति ॥ १३ ॥

इति षष्ठे तृतीयं ब्राह्मणम् ॥ ३ ॥

चतु: Chatûḥ, four; four things. औदुम्बर: Audumvaraḥ, made of Udumvara, or

conglomerate fig-tree. भवति Bhavati, is; are. औदुम्बर: Audumvaraḥ, made of udumvara. स्रुव: Sruvaḥ, Sruva. औदुम्बर: Audumvaraḥ, made of the conglomerate fig-tree. चमस: Chamasaḥ, vessel, or cup. औदुम्बर: Audumvaraḥ, made of conglomerate fig wood. इध्म: Idhmaḥ, the sacrificial wood. औदुम्बर्यौ Audumvaryau, made of conglomerate fig wood. उपमन्थन्यौ Upamanthanyau, the two churning vessels. दश Daśa, ten. ग्राम्याणि Grâmyâṇi, cultivated in a village; chief. धान्यानि Dhânyâni, crops. भवंति Bhavanti, are. ब्रीहि Vrîhi, rice. यवा: Yavâḥ, barley. तिला: Tilâḥ, sesamum seed. माषा: Mâṣâḥ, kidney-beans. अनु Anu, millet; śyâmâkâ (श्यामाका); प्रियंगव: Priyaṅgavaḥ, panic seed; long pepper. गोधूमा: Godhûmâḥ, wheat. मसूरा: Masûrâḥ, lentils. च Cha. खल्वा: Khalvâḥ, pulse. च Cha. खल्वखुला: Khalvakhulâḥ, vetch. च Cha, and. तान् Tân, those grains. पिष्टान् Piṣṭân, grounded. दधनि Dadhani, in curdled milk. मधुनि Madhuni, in honey. घृते Ghṛite, in ghee. उपसिंचति Upasiñchati, should pour. आज्यस्य Âjyasya, with the ghee. जुहोति Juhoti, should pour into the fire

13. Four things are made of Udumvara wood. Of Udumvara is the sruva; of Udamvara is the cup; of Udumvara is the sacrificial fuel; and of Udumvara are the two churning vessels. Ten are the chief cultivated grains, *viz.*, rice, barley, sesamum seed, kidney-beans, millet (or Śyâmâkâ), panic seed, wheat, lentils, pulse and vetch. These, when grounded, (the sacrificer) should moisten in curds, in honey, and in ghee. Of ghee, (he) should make the offering to the fire. 408.

Here ends the third Brâhmaṇam.

MADHVA'S COMMENTARY.

In discoursing about Pañchâgni Vidyâ, the Upaniṣad says that this knowledge leads to mukti. Now, all the schools of Vedânta Philosophy are agreed on this point, that it is Brahma Vidyâ alone which can lead to Mokṣa. Consequently, Madhva explains this Pañchâgni Vidyâ in the sense of Brahma Vidyâ, and the Five Fires do not mean what they have been ordinarily taken to mean. Hence he says on the authority of the Trai-Vidyâ :—

"It has been said that a man becomes Pañchâgnivit (पञ्चाग्निवित्) or the knower of the 'Five Fires' when he meditates on God in his five aspects, *viz.*—(1) Nârâyaṇa; (2) Vâsudeva; (3) Sankarṣana; (4) Pradyumna; and (5) Aniruddha, respectively in (1) Dyau; (2) Parjaṇya; (3) Dharâ; (4) Puṅ (पुं); and (5) Stri स्त्री; and that the Pañchâgnivit attains mukti. He is never stained by the sin of associating with mortal sinners."

There is no mention in this Upaniṣad that the knower of Pañchâgni is never stained by "Saṅsarga doṣa." This fruit of the Vidyâ is, however, mentioned in the corresponding passage of the Chhândogya Upaniṣad, V. 10, 9 and 10 (S. B. H. Vol. III., p. 345), which is reproduced below :—

"The stealer of gold, the drinker of spirits, the violator of the bed of his teacher, and the killer of a pious man, are the four who fall (into lower worlds), and, as a fifth, he, who associates with them.

"But he, who thus knows (the Five Divine Aspects, called) the Five Fires, is not tainted with sin, even though he associates with those (sinners). (On the contrary), being (himself) pure, he purifies (them); and obtains the world of the pious: he who knows thus, yea, he who knows thus."

The result of this Pañchâgni Vidyâ is not only to give Mokṣa or invisible fruit, but it produces also visible results in procreating good, healthy and pious progeny, as the Upaniṣad mentions in the fourth Brâhmaṇa; and, therefore, the Commentator says:—"It produces great visible and invisible fruits." As says an authority :—

"A son, born according to the method taught in this Upaniṣad, is generally entitled to attain Heaven by his good deeds and to attain Mokṣa by his knowledge of Brahma. This is the reason why the Upaniṣad in its fourth Brâhmaṇa teaches the ritual which the married couple should observe in their marital relations, in order to procreate such a son and, although this Brahmaṇ of the Upaniṣad has been left untranslated, yet from the higher standpoint of Eugenics, such a knowledge is necessary, and that justifies the presence of that Brâhmaṇa in this Upaniṣad.

But the mere performance of the ritual, called Pañchâgni, will not produce this result, hence it is said :—

If the mind of the married couple is fixed on Viṣṇu (God), even at the time of this marital sacrament and not disturbed by lust.

If, however, the mind be so fixed on the Lord, but the couple are ignorant of this Pañchâgni ritual, yet the progeny will be a pious son, as says the same authority :—

"If the couple owing to ignorance has not performed the ceremony of Pañchâgni, but their mind is still fixed on the Lord at that time, the son born to them will yet be fit for Mokṣa, though generally not possessed of visible fruits, in the shape of capacity for worldly affairs.

"But sometimes even a son so procreated, is seen to be possessed of wordly capacity also through the blessing of a great man. This is a general rule where no special cause exists to counteract it."

The Lord Nârâyaṇa is meant by the word Dyau in the Mantra, for He is all light, because He illumines all. (द्युतिहेतुतः). By the word Parjanya (पर्जन्य) in the mantra, Lord Vâsudeva is meant, for, it is He who causes all to be born. (परसंजनयेत् यतः). By the word Pṛithivî in the mantra, the Lord Saṅkarṣaṇa is to be understood, for, it is He who is always spoken highly of among the gods. (प्रथित्वात्सर्वदैवहि) because पृथु means all-expansive. The Lord Pradyumna has been spoken of by the term Puruṣa in the Mantra, for, it is that Lord who fills the world (पुरयत्सजगद्यतः). There is the word Yoṣâ in the mantra ; this word stands for the word Strî ; (स्त्री), and the Lord Aniruddha is the Strî, for, it is He who is present in the three. स (Sa), meaning, सहित (Sahita), in or together with, and त्रि (Tri) means three. Strî (स्त्री) is Aniruddha, because it is He who is always present in the three gods.

The words Dyau, &c., primarily, mean the Paramâtman, and the heaven, &c., are the secondary meanings; so also, the words Agni, &c., primarily mean the Paramâtman, and their secondary meanings are also here given, *viz.*,—Agni, he who eats or kills all ; Agni, the eater or killer. Aṅgâra is He who अंगत्वेनार्यते (Aṅgatvenâryate) is all-destroyer. Archi (अर्चि) is He who is the object of worship, or worshipful. Visphuliṅga (विस्फुलिङ्ग) is He who manifests in different forms, or who is present in various places (विष्वक्तान्). Samit (समित्) is He who is All-predominant, and, therefore, is the best of all. The Lord Himself, presiding in Agni, &c., passes by those names. It must be borne in mind that by every term the Lord Paramâtman is primarily meant, and the other meanings of those terms come from Him, and these meanings correspond to the functions performed by the Lord. The words Âditya (आदित्य) and Rasmi (रश्मि), &c., likewise, have double meanings. As Nârâyaṇa, Vâsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha preside in the Five Fires, Diva (दिव), Parjanya (पर्जन्य), Pṛithivî (पृथिवी), Puruṣa (पुरुष) and Yoṣâ (योषा), so also in each of these fires the Lord Nârâyaṇa presides in the five forms, Samit (समित्), Dhûma (धूम), Archi (अर्चि), Aṅgâra (अंगार), and Visphuliṅga (विस्फुलिङ्ग). Thus each of the Mantras is to be understood in the following way. In Diva, or in the Lord Nârâyaṇa, there are five forms, *viz.*, the Lord Nârâyaṇa is the Samit, the Lord Vâsudeva is the Dhûma, the Lord Saṅkarṣaṇa is the Archi, the Lord Pradyumna is the Aṅgâra, and the Lord Aniruddha is Visphuliṅga. Again, in Parjanya or in the Lord Vâsudeva, there are five forms, *viz.*, the Lord Nârâyaṇa is the Samit, the Lord Vâsudeva is the Dhûma, the Lord Saṅkarṣaṇa is the Archi, the Lord Pradyumna is the Aṅgâra and the Lord Aniruddha is the Visphuliṅga.

Five similar forms are there in each of Saṅkarṣana, Pradyumna and Aniruddha. Such is the explanation given in the Pravṛitti.

It has also been said in the Traividyâ "The Lord Puruṣottama. is called Dhûma or reproach to the enemies (धूतकारात् धूमउद्दिष्टः). He is called Archi, because He is the best of all that deserve our worship (अच्युतमत्वात्) He is called Aṅgâra, *i.e.*, He delights in His own body (रमणात्) for, it has been said.—He is the body and He is the enjoyer of that body."

NOTE.—This Upaniṣad, as well as the Chhândogya and other Upaniṣads constantly mention that the Brahma Vidyâ was learnt from the Kṣatriyas by the Brâhmaṇas. This goes against the modern exclusive spirit of Brâhmanism, and so Madhva apologises for it. Moreover, in the Vanśa Brâhmaṇa, at the end of this Adhyâya, we find, that Ambhṛiṇi learnt this Vidyâ from Âditya. But Ambhṛiṇi, being herself the Goddess, Ramâ is certainly higher than Âditya or the Solar Logos in the Divine Hierarchy. How does a higher learn from the lower? So the Commentator says :—

It has been said in the Brahmatarka that "even a superior [person] may learn Divine wisdom from one, who is inferior [to him in social scale]. Such is the relation between the speaker and the hearer. It does not imply that the speaker should be higher than his audience. The superior person is he whom the Purâṇas, the Pañcharâtras and the Itihâsas declare to be so, but not others."

The term Âditya, in the Mantra, means the acceptor (आदानात्). The term Raśmi means the giver of enjoyment and pleasure to others (रमणात शमनात्) . The term Ahaḥ means, not inferior to anybody (अहीनत्वात्). The term Chandramâ means the giver of delight (चंदनात्) The word Nakṣatra means he whose protector there is none, except himself (अस्य क्षत्रं अन्यन्नास्ति). Though the Lord is one, but the term Nakṣatra has been used in the plural number. It is because He has many forms. The term Vâyu in the text means, He who is of the form of knowledge (vâ) and who is the giver of life (Âyu). The term Abhra (अभ्र) means he who is not fed or nourished by anybody else, other than himself. (अभरणीयत्वात्). The term Vidyut (विद्युत्) |means he who sends forth light (विद्योतनात्). The term Aśani means the destroyer of all (अशनात्अशनिः). The term Hrâduni ह्रादुनि means the great delight (निहादनात्). The term Âkâśa means he who is bright everywhere (आसमंतात् काशनात्). This term has not been used in the Brihadârannyakâ; but it has been used in the Chhândogya—पृथिवी वाव गौतम अग्निः तस्याः संवत्सर एवसमित् आकाशो धूमइति. Samvatsara is he who gives delight to his sons, *i.e.*, those who are devoted to Him (सम्यकवत्सान्-भक्तान् रमयतीति). The term Diśa (दिश) means the commander (आदेशनात्) Avântaradiśa (अवांतरदिश) means the commander of what is comprehended within another; the commander of something

special or additional (अवांतरमादिशति). Râtri (रात्रि) the giver of enjoyment (रतिकरत्वात्). Vâk (वाक्) the speaker (वचनात्). Prâṇa प्राण the maker (प्रणयनात्). The term Jihvâ (जिह्वा) means He who makes those that are devoted to Him, give up sins and proceed towards Mokṣa, (जहाति गमयति). Chakṣu (चक्षुः) means the speaker, the informer (चष्टे इति). Śrotra, the hearer (शृणोति इति) Upastha means He who is always near to all the beings, because of His presence in their heart (उपस्थितत्वात्). Yoni योनि means He who leads the pious to Mokṣa and takes the impious to hellish darkness (यापयति नयति च). The term Abhinanda (अभिनंद) means He who causes others to take delight in Himself. The term Upamantra उपमन्त्र means the creator of (अंतःकरण). Since everything is under the Lord, so every term or every name is the name of the Lord. The primary meaning of every term, therefore, is the Lord, and it is through the reference to the Lord that terms get their secondary meanings. It has also been said by Bhagavat, that every word gets its meaning, in which it is understood, from the Lord Himself, for everything is under Him. Moreover, it has also been said that the meaning of every word is drawn from the Lord Himself. My salutations be to that Eternal Paramâtman, who is the internal governor of every being, and who is to be worshipped by the Pañchâgni Vidyâ (पंचाग्निविद्या) by Prâṇa Vidya (प्राणविद्या) and by Prajâtikarma (प्रजातिकर्म) and through a knowledge of the family of the Guru or precepter of knowledge.

Here ends the Bhâṣya on the second and third Brâhmaṇas.

Brahmana 4.

Note.—Regarding this Brâhmaṇa, Professor Max Muller observes :—

"This Brâhmaṇa is inserted here because there is supposed to be some similarity between the preparation of the Srimantha and the Putramantha, or because a person who has performed the Srimantha is fit to perform the Putramantha."

As almost the whole of this Brâhmaṇa does not bear an English rendering, it has been left untranslated.

MANTRA VI. 4. 1.

एषां वै भूतानां पृथिवी रसः पृथिव्या आपोऽपामोषधय ओषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः पुरुषस्य रेतः ॥ १ ॥ 409.

MANTRA VI. 4. 2.

स ह प्रजापतिरीक्षांचक्रे हन्तास्मै प्रतिष्ठां कल्पयानीति स

स्त्रियꣳ ससृजे ताꣳ सृष्ट्वाऽध उपास्त तस्मात्स्त्रियमध उपासीत स एतं प्राञ्चं ग्रावाणमात्मन एव समुदपारयत्तेनैनामभ्यसृजत् ॥ २ ॥ 410.

MANTRA VI. 4. 3.

तस्या वेदिरुपस्थो लोमानि बर्हिश्चर्माधिषवणे समिद्धो मध्यतस्तौ मुष्कौ स यावान् ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति य एवं विद्वानधोपहासंचरत्यासाꣳ स्त्रीणाꣳ सुकृतं वृङ्क्तेऽथ य इदमविद्वानधोपहासं चरत्यस्य स्त्रियः सुकृतं वृञ्जते ॥ ३ ॥ 411.

MANTRA VI. 4. 4.

एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराहैतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आहैतद्ध स्म वै तद्विद्वान्कुमारहारित आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात्प्रयन्ति य इदमविद्वाꣳसोऽधोपहासंचरन्तीति बहु वा इदꣳ सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥ ४ ॥ 412.

MANTRA VI. 4. 5.

तदभिमृशेदनु वा मन्त्रयेत यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीद्यदोषधीरप्यसरद्यदप इदमहं तद्रेत आददे पुनर्मामैत्विन्द्रियं पुनस्तेजः पुनर्भगः पुनरग्निर्धिष्ण्या यथास्थानं कल्पन्तामित्यनामिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ॥५॥ 413.

MANTRA VI. 4. 6.

अथ यद्युदक आत्मानं पश्येत्तदभिमन्त्रयेत मयि तेज इन्द्रियं यशो द्रविणꣳ सुकृतमिति श्रीर्ह वा एषां स्त्रीणां यन्मलोद्वासास्तस्मान्मलोद्वाससं यशस्विनीमभिक्रम्योपमन्त्रयेत ॥ ६ ॥ 414.

MANTRA VI. 4. 7.

सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात् सा चेदस्मै नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेदिन्द्रियेण ते यशसा यश आदद इत्ययशा एव भवति ॥ ७ ॥ 415.

MANTRA VI. 4. 8.

सा चेदस्मै दद्यादिन्द्रियेण ते यशसा यश आदधामीति यशस्विनावेव भवतः ॥ ८ ॥ 416.

MANTRA VI. 4. 9.

स यामिच्छेत्कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायोपस्थमस्या अभिमृश्य जपेदङ्गादङ्गात्संभवसि हृदयादधि जायसे स त्वमङ्गकषायोऽसि दिग्धविद्धामिव मादयेमाममूं मयीति ॥ ९ ॥ 417.

MANTRA VI. 4. 10.

अथ यामिच्छेन्न गर्भं दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायाभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद इत्यरेता एव भवति ॥ १० ॥ 418.

MANTRA VI. 4. 11.

अथ यामिच्छेद्दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखꣳ संधायापान्याभिप्राण्यादिन्द्रियेण ते रेतसा रेत आदधामीति गर्भिण्येव भवति ॥ ११ ॥ 419.

MANTRA VI. 4. 12.

अथ यस्य जायायै जारः स्यात्तं चेद्द्विष्यादामपात्रेऽग्निमुपसमाधाय प्रतिलोमꣳ शरबर्हिस्तीर्त्वा तस्मिन्नेताः शरभृष्टीः प्रतिलोमाः सर्पिषाक्ता जुहुयान्मम समिद्धेऽहौषीः प्राणापानौ त आददेऽसाविति मम समिद्धेऽहौषीः पुत्रपशूꣳस्त आददेऽसाविति मम समिद्धेऽहौषीरिष्टासुकृते त आददेऽसाविति मम समिद्धेऽहौ-

षीराशापराकाशौ त आददेऽसाविति स वा एष निरिन्द्रियो विसुकृदस्माल्लोकात्प्रैति यमेवं विद्वान्ब्राह्मणः शपति तस्मादेवंविच्छ्रोत्रियस्य दारेण नोपहासमिच्छेदुत ह्येवंवित्परो भवति ॥१२॥ 420.

MANTRA VI. 4. 13.

अथ यस्य जायामार्तवं विन्देत्त्र्यहं कंसेन पिबेदहतवासा नैनां वृषलो न वृषल्युपहन्यात्त्रिरात्रान्त आप्लुत्य व्रीहीनवघातयेत् ॥ १३ ॥ 421.

MANTRA VI. 4. 14.

स य इच्छेत्पुत्रो मे शुक्लो जायेत वेदमनुब्रुवीत सर्वमायुरियादिति क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ १४ ॥ 422.

MANTRA VI. 4. 15.

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रुवीत सर्वमायुरियादिति दध्यौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ १५ ॥ 423.

MANTRA VI. 4. 16.

अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदाननुब्रुवीत सर्वमायुरियादित्युदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥ १६ ॥ 424.

MANTRA VI. 4. 17.

अथ य इच्छेद्दुहिता मे पण्डिता जायेत सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ॥१७॥ 425.

MANTRA VI. 4. 18.

अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिंगमः शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदाननुब्रुवीत सर्वमायुरिया-

दिति मां॒सौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित
वा औक्षेन वार्षभेण वा ॥ १८ ॥ 426.

MANTRA VI. 4. 19.

अथाभिप्रातरेव स्थालीपाकावृताज्यं चेष्टित्वा स्थालीपाक-
स्योपघातं जुहोत्यग्नये स्वाहानुमतये स्वाहा देवाय सवित्रे सत्यप्र-
सवाय स्वाहेति हुत्वोद्धृत्य प्राश्नाति प्राश्येतरस्याः प्रयच्छति
प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षत्युत्तिष्ठातो
विश्वावसोऽन्यामिच्छ प्रपूर्व्यां संजायां पत्या सहेति ॥१९॥ 427.

MANTRA VI. 4. 20.

अथैनामभिपद्यतेऽमोहमस्मि सा त्वं॒ सा त्वमस्यमोऽहं
सामाहमस्मि ऋक्त्वं द्यौरहं पृथिवी त्वं तावेहि सं॒रभावहै सह
रेतो दधावहै पुं॒से पुत्राय वित्तय इति ॥ २० ॥ 428.

MANTRA VI. 4. 21.

अथास्य ऊरू विहापयति विजिहीथां द्यावापृथिवी इति
तस्यामर्थं निष्ठाय मुखेन मुखं॒ संधाय त्रिरेनामनुलोमामनुमार्ष्टि ।
विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिं॒शतु । आसिंचतु प्रजा-
पतिर्धाता गर्भं दधातु ते । गर्भं धेहि सिनीवालि गर्भं धेहि
पृथुष्टुके । गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥२१॥ 429.

MANTRA VI. 4. 22.

हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ । तं ते गर्भं
ह्वयामहे दशमे मासि सूतये । यथाऽग्निगर्भा पृथिवी यथा
द्यौरिन्द्रेण गर्भिणी । वायुर्दिशां यथा गर्भ एवं गर्भं दधामि
तेऽसाविति ॥ २२ ॥ 430.

MANTRA VI. 4. 23.

सोष्यन्तीमद्भिरभ्युक्षति यथा वायुः पुष्करिणीं॒समिङ्गयति

सर्वतः । एवा ते गर्भ एजतु सहावैतु जरायुणा । इन्द्रस्यायं व्रजः कृतः सार्गलः सपरिश्रयः तमिन्द्र निर्जहि गर्भेण सावरा, सहेति ॥ २३ ॥ 431.

MANTRA VI. 4. 24.

जातेऽग्निमुपसमाधायाङ्क आधाय कंसे पृषदाज्यं संनीय पृषदाज्यस्योपघातं जुहोत्यस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे । अस्योपसंद्यां मा च्छैत्सीत् प्रजया च पशुभिश्च स्वाहा । मयि प्राणांस्त्वयि मनसा जुहोमि स्वाहा । यत्कर्मणात्यरीरिचं यद्वा-न्यूनमिहाकरम् । अग्निष्टत्स्विष्टकृद्विद्वान्स्विष्टं सुहुतं करोतु नः स्वाहेति ॥ २४ ॥ 432.

MANTRA VI. 4. 25.

अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिरथ दधि-मधुघृतं संनीयानन्तर्हितेन जातरूपेण प्राशयति भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि भूर्भुवः स्वः सर्वं त्वयि दधा-मीति ॥ २५ ॥ 433.

MANTRA VI. 4. 26.

अथास्य नाम करोति वेदोऽसीति तदस्य तद् गुह्यमेव नाम भवति ॥ २६ ॥ 434.

MANTRA VI. 4. 27.

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति यस्ते स्तनः शशयो यो मयोऽभूर्यो रत्नधा वसुविद्यः सुदत्रः । येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे करिति ॥ २७ ॥ 435.

MANTRA VI. 4. 28.

अथास्य मातरमभिमन्त्रयते इलासि मैत्रावरुणी वीरेवीरम-जीजनत् । सा त्वं वीरवती भव यास्मान् वीरवतोऽकरदिति तं वा एतमाहुरतिपिता बताभूरतिपितामहो बताभूः परमां बत

काष्ठां प्रापच्छ्रिया यशसा ब्रह्मवर्चसेन य एवंविदो ब्राह्मणस्य पुत्रो जायत इति ॥ २८ ॥ 436.

इति षष्ठे चतुर्थं ब्राह्मणम् ॥४॥

FIFTH BRAHMANA.

MANTRA VI. 5. 1.

अथ वंशः पौतिमाषीपुत्रः कात्यायनीपुत्रात् कात्यायनीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्र औपस्वस्तीपुत्रादौपस्वस्तीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रः कात्यायनीपुत्रात्कात्यायनीपुत्रः कौशिकीपुत्रात्कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च कापीपुत्रः ॥१॥

1. Now follows the stem :

1. Pautimâṣîputra from Kâtyâyanîputra,
2. Kâtyâyanîputra from Gautamîputra,
3. Gautamîputra from Bharadvajîputra,
4. Bharadvajîputra from Pârâśarîputra,
5. Pârâśarîputra from Aupasvastiputra,
6. Aupasvastiputra from Pârâśarîputra,
7. Pârâśarîputra from Kâtyâyanîputra,
8. Kâtyâyanîputra from Kauśikîputra,
9. Kauśikîputra from Âlambiputra and Vaiyâghrapadîputra,
10. Âlambiputra and Vaiyâghrapadîputra from Kânvîputra,
11. Kânvîputra from Kâpiputra,
12. Kâpiputra.—437.

MANTRA VII. 5. 2.

आत्रेयीपुत्रादात्रेयीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजी-

पुत्राद्भारद्वाजीपुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वात्सीपुत्राद्वात्सी-
पुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वार्कारुणीपुत्राद्वार्कारुणीपुत्रो
वार्कारुणीपुत्राद्वार्कारुणीपुत्र आर्तभागीपुत्रादार्तभागीपुत्रः शौङ्गी-
पुत्राच्छौङ्गीपुत्रः सांकृतीपुत्रात्सांकृतीपुत्र आलम्बायनीपुत्रादाल-
म्बायनीपुत्र आलम्बीपुत्रादालम्बीपुत्रो जायन्तीपुत्राज्जायन्तीपुत्रो
माण्डूकायनीपुत्रान्माण्डूकायनीपुत्रो माण्डूकीपुत्रान्माण्डूकीपुत्रः
शाण्डिलीपुत्राच्छाण्डिलीपुत्रो राथीतरीपुत्राद्राथीतरीपुत्रो भालु-
कीपुत्राद्भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्यां क्रौञ्चिकीपुत्रौ वैदभृती-
पुत्राद्वैदभृतीपुत्रः कार्शकेयीपुत्रात्कार्शकेयीपुत्रः प्राचीनयोगीपुत्रा-
त्प्राचीनयोगीपुत्रः सांजीवीपुत्रात्सांजीवीपुत्रः प्राश्नीपुत्रादासुरि-
वासिनः प्राश्नीपुत्र आसुरायणादासुरायण आसुरेरासुरिः ॥ २ ॥

2 From Atreyiputra,

13. Atreyiputra from Gautamîputra,
14. Gautamîputra from Bhâradvâjîputra,
15. Bhâradvâjîputra from Pârâśarîputra,
16. Pârâśarîputra from Vâtsîputra,
17. Vâtsîputra from Pârâśarîputra,
18. Pârâśarîputra from Vârkâruṇîputra,
19. Vârkâruṇîputra from Vârkâruṇîputra,
20. Vârkâruṇîputra from Ârtabhâgîputra,
21. Ârtabhâgîputra from Śauṅgîputra,
22. Śauṅgîputra from Sâṅkṛitîputra,
23. Sâṅkṛitîputra from Âlambayanîputra,
24. Alambayanîputra from Alambîputra,
25. Alambîputra from Jâyantîputra,
26. Jâyantîputra from Mâṇḍukâyanîputra,
27. Mâṇḍukâyanîputra from Mâṇḍukîputra,
28. Mâṇḍukîputra from Śâṇḍilîputra,

29. Śâṇḍilîputra from Râthîtarîputra,
30. Râthîtarîputra from Bhâlukîputra,
31. Bhâlukîputra from Kraunchikîputrau,
32. Kraunchikîputrau from Vaiḍabhritîputra 1,
33. Vaiḍabhritîputra from Kârśakeyîputra 2,
34. Kârśakeyîputra from Prâchinayogîputra,
35. Prâchinayogîputra from Sânjîvîputra,
36. Sânjîvîputra from Prâ·nîputra Âsurivâsin,
37. Prâśnîputra Âsurivâsin from Âsurâyaṇa,
38. Âsurâyaṇa from Âsuri,
39. Âsuri,—438.

MANTRA VI. 5. 3.

याज्ञवल्क्याद्याज्ञवल्क्य उद्दालकादुद्दालकोऽरुणादरुण उपवेशेरुपवेशिः कुश्रेः कुश्रिर्वाजश्रवसो वाजश्रवा जिह्वावतो बाध्योगाज्जिह्वावान्बाध्योगोऽसिताद्वार्षगणादसितो वार्षगणो हरितात्काश्यपाद्धरितः कश्यपः शिल्पात्कश्यपाच्छिल्पः कश्यपः कश्यपान्नैध्रुवेः कश्यपो नैध्रुविर्वाचो वागम्भिण्या अम्भिण्यादित्यादादित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते ॥ ३ ॥

3 From Yâjñavalkya,

40. Yâjñavalkya from Uddâlaka,
41. Uddâlaka from Aruṇa,
42. Aruṇa from Upaveśi,
43. Upaveśi from Kuśri,
44. Kuśri from Vâjaśravas,
45. Vâjaśravas from Jihvâvat Vadhyoga,
46. Jihvâvat Vadhyoga from Asita Vârṣagana,
47. Asita Vârṣagana from Harita Kaśyapa,
48. Harita Kaśyapa from Silpa Kaśyapa,
49. Silpa Kaśyapa from Kaśyapa Naidhruvi,
50. Kaśyapa Naidhruvi from Vâk,

51. Vâk from Ambhiṇi,
52. Ambhiṇi from Âditya, the Sun.

As coming from Âditya, the Sun, these pure Yajus verses have been proclaimed by Yajñavalkya Vâjasneya.—439.

MANTRA VI. 5. 4.

समानमा सांजीवीपुत्रात्सांजीवीपुत्रो माण्डूकायनेर्माण्डूकायनिर्माण्डव्यान्माण्डव्यः कौत्सात्कौत्सो माहित्थेर्माहित्थिर्वामकक्षायणाद्वामकक्षायणः शाण्डिल्याच्छाण्डिल्यो वात्स्याद्वात्स्यः कुश्रेः कुश्रिर्यज्ञवचसो राजस्तम्बायनाद्यज्ञवचा राजस्तम्बायनस्तुरात्कावषेयात्तुरःकावषेयः प्रजापतेः प्रजापतिर्ब्रह्मणो ब्रह्म स्वयंभुब्रह्मणे नमः ॥ ४ ॥

इति षष्ठे पञ्चमं ब्राह्मणम् ॥ ५ ॥

॥ इति बृहदारण्यकोपनिषत्समाप्ता ॥

4. The same as far as Sâñjivîputra (No. 36), then

36. Sâñjivîputra from Mâṇḍukâyani,
37. Mâṇḍukâyani from Mâṇḍavya,
38. Mâṇḍavya from Kautsa,
39. Kautsa from Mâhitthi,
40. Mâhitthi from Vâmakakṣâyana,
41. Vâmakakṣâyana from Śâṇḍilya,
42. Śâṇḍilya from Vatsya,
43. Vatsya from Kuśri,
44. Kuśri from Yajñavachas Râjastambâyana,
45. Yajñavachas Râjastambâyana from Tura Kâvaṣeya,
46. Tura Kâvaṣeya from Prajâpati,
47. Prajâpati from Brahman,
48. Brahman is Svayambhu, self-existent.

Adoration to Brahman. 440.

Here ends the Fifth Brâhmaṇam. Here ends the Brihadâraṇyaka Upanisad.

PEACE CHANT.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः॥

ओं Om. पूर्णम् Pûrṇam, full. अदस् Adas, that; the Root-form from which all avatâras descend. पूर्णम् Pûrṇam, full. इदम् Idam, this; the avatâra-form. पूर्णात् Pûrṇât, from the full (the Root-form). पूर्णम् Pûrṇam, the full (the avatâra-form). उदच्यते Udachyate, comes out. पूर्णस्य Pûrṇasya, of the Full (the Root-form). पूर्णं Pûrṇam, the full (the avatâra-form). आदाय Âdâya, grasping; withdrawing in Himself; uniting. पूर्णं Pûrṇam, the Full (the Root-form). एव Eva, alone. अवशिष्यते Avaśiṣyate, remains.

Om. That (Root-form) is Full, this (avatâra-form) is full; from Full, the full emanates. When this full is withdrawn in that Full, the Full alone remains.

MADHVA'S COMMENTARY.

Madhva concludes his commentary on the Bṛihadâraṇyaka Upaniṣad by Salutations to God.

"I worship Him who is Ever Blissful, Incomparable, the Supreme, the Unborn, All-pervading, Ever steady, Omniscient, behind every act of cognition, Free from all taints, full of all auspicious qualities, the Infallible and Eternal; who is the cause of the creation, destruction and preservation of the universe as well as of imparting the true Divine knowledge, and who is ever my dearest comrade and friend."

The Commentator now shows, by quoting scriptures, that his coming is prophesied in the Vedas, and therefore this Commentary written by him is authoritative, because he is one of the Aptas or the perfect. He is, in fact, an incarnation of Vâyu or Christ.

In the verses of the Veda, there are described three Divine forms (incarnations) of Vâyu (see Ṛigveda I. 141. 1—5). The third of those forms has composed this Commentary, explaining it as describing Hari. The archetypal form of Vâyu, of which these are the various avatâras, consists of power and wisdom. By the command of God, these qualities appear fully in the avatâra-forms of Vâyu, the mighty, the supporter and mover of the universe. His first form or avatâra is as Hanumat, who carried the message of Râma (to Sîtâ), or who ever obeys the words of Râma. The second form is that of the warrior Bhîma, who destroyed the army of the Kurus. His third form is that of Anandatîrtha, called also Madhva, who has composed this Commentary.

Hanuman is to be known as the first manifestation of Vâyu. He is the accomplisher of the acts desired by the God (Râma), and he stands perpetually in the presence of the Lord (ready to carry out His Commands).

The second form of Vâyu is Bhîma, who is the devourer of large quantities of food, and the destroyer of the demon Pritanâ.

The third manifestation is Pûrṇa Prajña (Madhva himself), renowned as Ânandatîrtha.

The word **दश** (daśa) in the Ṛigveda Mantra I. 141. 2, quoted below, means all or Infinite ; and so the word **दश प्रमति** means Ten or Infinite Wisdom. The word **प्रमति** is equivalent to **प्रज्ञा** or wisdom ; and so **दश प्रमति** of the Veda really refers to me, because **दशय = पूर्ण** and **प्रमति = प्रज्ञा.** The whole word is equal to **पूर्ण प्रज्ञा.**

NOTE.—The words सप्तशिवासु मातृषु also mean the seven revelations of God to man, *viz.*, the four Vedas and Itihâsas, Purâṇas and Pañcharâtras, which include the Tantras also.

When Hari, on account of the advent of the Kaliyuga becomes hidden from the sight of man, and when men began to assert that the world is false – without any foundation in reality—and that there is no such being as Iśvara, but that Jîva is Brahma, then the third manifestation of Vâyu took place, *viz.*, Madhva came on earth and he established the glory and greatness of Viṣṇu. He explains that the words "Brahman being **निर्गुण**" do not mean that God has no qualities but that He has qualities which are *nir* or hidden, that is, not easily known to all. Thus Vâyu has three Avatâras, first, in the Tretâ Yuga, the second, in the Dvâpara and the third, in the Kali age. The Lord of all lords—the Supreme Viṣṇu—is the guide in all these avatâras and their leader ; they merely carry out His commands. Viṣṇu is called Swayambhu as well as Brahman, Salutations to that Supreme Brahman.

These three forms of Vâyu are allegorical. Hanumat represents the messenger of God, standing near his throne, ever ready to do his commands. He brings the message of hope to the desponding soul (Sîtâ), when she is frightened by the terrors and temptations of the world, namely, of the lower nature of man. This is the first manifestation of Vâyu or Christ in the soul of man. He encourages her and tells her not to lose heart. The soul, thus encouraged and hopeful, becomes stronger and assumes the sterner aspects of a Draupadi. The second manifestation of Vâyu takes place now. It is when the soul has reached the stage of Draupadi, who no longer is capable of being snatched away by Râvaṇa or Duryodhana, that the second manifestation of Vâyu takes place. The Christ comes now, not as a messenger of God, but as the warrior of the Lord, the destroyer of the Satanic host. He is no longer Gabriel, the gentle, but Michael, the terrible. This aspect of Vâyu helps the soul in completing her conquest over her enemies. It is then that the third manifestation of Vâyu takes place. When the passions are hushed and the lower nature is subjugated, comes then the Vâyu in his last and the sweetest form as Madhva, the sweet wisdom, as Ânandatîrtha, the bliss-giving saviour, as Pûrṇaprajña, the perfect wisdom. In this aspect, the Vâyu teaches the soul the mysteries of God-head, and ultimately leads her

to the presence of her Lord. In fact, the exoteric forms given in the sacred books also conceal this allegory. The first form is that of Hanumat, or a big semi-human ape, docile but ferocious; the second is that of a man as warrior, Bhîma, the destroyer of the army of the Kurus. The third is that of Pûrṇaprajña, the perfect wisdom, the teacher who is superman.

Madhva now explains the five verses of the Ṛigveda, and shows how they refer to the three forms of Vâyu. Generally, these verses are taken to mean three forms of Agni:—the celestial fire, as manifested in the sun; astral fire, as seen in the lightning and the terrestrial fire, as we find it on the altar and hearth. These verses, as explained by Sâyana, hardly give any sensible meaning. We give Griffith's translation below:—

Yea, verily, the fair effulgence of the God for glory was established, since He sprang from strength. When He inclines thereto, successful is the hymn: the songs of sacrifice have brought Him, as they flow.

Wonderful, rich in nourishment, He dwells in food; next, in the seven auspicious Mothers, is His home. Thirdly, that they might drain the treasures of the bull, the maidens brought forth him for whom the ten provide.

What time from out the deep, from the steer's wondrous form, the chiefs who had the power produced him with their strength: when Matarisvan rubbed forth him, who lay concealed, for mixture of the sweet drink, in the days of old.

When from the Highest Father (Dyaus) he is brought to us, amid the plants he rises hungry, wondrously. As both together (Lakṣmî and Nârâyaṇa) join to expedite his birth, most youthful he is born, resplendent in his light.

Then also entered he the Mothers (the Waters), and in them, pure and uninjured, he increased in magnitude. As to the first he rose, the vigorous form of old, so now he runs among the younger lowest ones (the plants in which also he dwells).

The translation of these verses, according to Madhva, are given below:—

वटित्था तद्वपुषेधायि दर्शतम् देवस्य भर्गः सहसेा यतेाजनि ।

यदीमुपह्वरते साधते मतिर्ऋतस्य धेना अनयन्त सस्रुतः ॥—Rig. I. 141. 1.

बट् Baṭ, strong. इत्था Itthâ, thus. तत् Tat, that. वपुषे Vapuṣe, for the sake of body (for the sake of getting three bodies). अधायि Adhâyi, the god placed or sent, or established. दर्शतम् Darśatam, fair, beautiful, full of wisdom. देवस्य Devasya, of the god; of Vâyu. भर्गः Bhargaḥ, supporting (bhar), and moving (gaḥ) through the universe. सहसः Sahasaḥ, of the powerful. यतः Yataḥ, from whom, from the Lord. अजनि Ajani, was born. यदीम् Yat-îm, who alone. उपह्वरते Upahvarate, stands near Râma, to obey his commands. साधते Sâdhate, who accomplishes all the works of Râma. मतिः Matiḥ, wisdom, Hanumat is called matiḥ, because hanu means mati. ऋतस्य Ritasya, of the True, of Râma. धेनाः Dhenâḥ, words. अनयन्त Anayanta, he carried to Sîta or to mankind. सस्रुतः Sasrutaḥ, flowing with nectar.

Of the powerful God Vâyu, the root-form consists of strength and wisdom, which supports the world and moves through it. He thus for the sake of three-fold forms, was born under the command of the Lord. His first form is called wisdom (Hanumat), who stands near the throne of the Lord and fulfils all his commands, and who carries the life-giving words of the True to (Sitâ or to mankind).

NOTE.—The first function of Vâyu or Christ is that of Hanumat or wisdom. It is the angel that brings the message of hope to the desponding soul, as Hanumat carried the words of Râma to Sitâ.

पृक्षो वपुः पितुमान्नित्य आशये द्वितीयमासप्तशिवासु मातृषु ।
तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्तयोषणाः ॥ Rig. I. 141. 2.

पृक्षः Pṛikṣaḥ, the destroyer of the hostile army (pṛi. army, pṛitana, kṣaḥ, destroyer kṣaya kârakah). वपुः Vapuḥ, body incarnation. पितुमान् Pitumân, rich in nourishment. नित्यः Nityaḥ, always. आशये Âśaye, dwelling, sleeping, in the home, who ponders over constantly. द्वितीयम् Dvitîyam, the second form. आ Â, always. सप्तशिवासु Saptaśivâsu, in the seven auspicious. मातृषु Mâtṛiṣu, in the measurers. तृतीयम् Tṛitîyam, the form. अस्य Asya, of him; of Vâyu. वृषभस्य Vṛiṣabhasya, of the bull; of the best, of the strong one दोहसे Dohase, for the sake of milking out wisdom,. दशप्रमतिं Daśapramatim, ten wisdom, infinite wisdom, called पूर्णप्रज्ञम् Pûrṇaprajñam. जनयन्त Janayanta, produced. योषणाः Yoṣaṇaḥ, women; virgins.

His incarnation, as the destroyer of the hosts; is his second form, rich with food, this eternal one sleeps in the home of the seven measurers The third form of this powerful Vâyu is assumed, in order to give the milk of wisdom to mankind. This is the ten measured form, called the Pûrnaprajña, which the virgins immaculately conceive.

NOTE.—The second Avatâra of Vâyu is Bhîma, the Terrible, the Destroyer of the army of the Satanic host. In this form, he governs the Seven Worlds, called the seven Measurers. Resting in the seven worlds, He fights incessantly with all the evils thereof, and keeps them fit for beings to dwell. This form is called rich in food, for it nourishes the seven bodies of man. This is the Christ as world-soul. The third aspect of Vâyu or Christ is that which is called Madhva or Pûrṇaprajña or Ânanda-tîrtha. This is the human aspect or incarnation of Christ, born of women—janayanta yoṣanaḥ. This incarnation is called daśapramatim or Ten-measured or Full-measured, for it is the Perfect manifestation; for ten is the perfect number. This incarnation is called the Vṛiṣabha or the Bull of God, as the Christians call the Christ the Lamb of God.

निर्यदीं बुध्नान्महिषस्य वर्पस ईशानासः शवसा क्रन्तसूरयः ।
यदीमनुप्रदिवो मध्व आधवे गुहासन्तं मातरिश्वा मथायति ॥ Rig. I. 141. 3.

निः Niḥ, (a particle to be joined with the verb kranta). यत् Yat, because. ईम Îm, alone, even. बुध्नात् Budhnât, from the wisdom. महिषस्य Mahiṣasya, of the mighty Lord, possessed of the six attributes. वर्पसः Varpasaḥ, the attributes of adorableness (var varaṇiya), protectiveness (pa palaka.) ईशानासः Îśânâsaḥ, the devas called Rudra, &c. शवसा Śavasâ, with ease, with joy. क्रन्त Kranta, or akranta, knew. सूरयः Sûrayaḥ, the wise one. यत् Yat, who. ईम् Îm, alone. अनु Anu, after. प्रदिवः Pradivoḥ, of great refulgence. मध्वः Madhvaḥ, Madhva. आधवे Âdhave, for the sake of making him their full Lord. गुहासन्तम् Guhâsantam, dwelling in the cavity; concealed from those who hold that the Jîva and the Lord are one. मातरिश्वा Mâtarisvâ, Vâyu; the virgin's child. मथायति Mathâyati, rubs forth, establishes by reasons and scriptural proofs.

Because the Rulers and the wise ones have easily understood the adorable and protective attributes of the mighty Lord, through the grace of this Lord of wisdom (Vâyu), who alone, full of great illumination and called Madhva, establishes by proofs the concealed Lord as the great master of all, for it is the function of Mâtariśvâ to rub forth him who lies concealed (as fire is produced by rubbing the sticks).

NOTE.—Mâtarisvâ, the son of the virgin, or Vâyu, in his incarnation as Madhva, has the function of revealing the guhâsantam or the concealed Lord. Not only that, he establishes the Lord Hari as the husband or the master of all souls, he is the teacher, budhna, the wise one, from whom all cosmic Rulers (îśânas) and world teachers (surayah) learn about the might and glory of the Lord, called the mahiṣah, the possessor of the six manas.

प्रयत्पितुः परनान्नीयतेपर्यापृक्षुधो वीरुधो दंसु रोहति ।

उभायदस्य जनुषं यदिन्वत आदिद्यविष्ठो अभवद्घृणा शुचिः ॥ Rig. I. 141. 4.

प्र Pra, a prefix to be joined with the succeeding verb, नीयते. यत् Yat, which, *viz.*, the three manifestations. पितु: Pituḥ, from the Father or the progenitor. परमात्, Paramât, from the highest, qualifying the noun Pituḥ. परमात् पितु:, therefore, means from the highest father, *viz.*, from Viṣṇu. (प्र) णीयते (Pra) Niyate, is brought down or sent down in its highest manifestation. परि Pari, a prefix to be joined to the succeeding verb, रोहति. आ Â, also a prefix to the same verb, रोहति. पृक्षुध: Pṛikśudhaḥ, hungry. वीरुध: Vîrudhaḥ, plants, metaphorically used for the questions put by his antagonists in controversy. दंसु Damsu, in (or with) his teeth. (परिआ) रोहति (Pari â) rohati, grinds very fine or puts in his teeth.

The whole of the first line thus means when this third avatâra is sent down from his supreme father. Viṣṇu, it is with the object of grinding with his teeth all the questions of his adversaries, that is, to defeat all his adversaries in controversy, as a hungry man eats succulent herbs quickly.

उभा Ubhâ, both, *viz.*, Lakṣmi and Nârâyaṇa. यत् Yat, because. अस्य Asya, his (*i.e.*, of Madhva). जनुषं Januṣam, birth or avatâra. यत्, Yat, when. इन्वत: Invataḥ, joined together to send. आत् Ât, from them both, *i.e.* from Lakṣmi and Nârâyaṇa. इत्, It, a mere particle. यविष्ठ: Yaviśṭaḥ, most youthful or junior. अभवत् Abhavat, became. घृणा, Ghṛiṇâ, through mercy or pity. शुचि: Suchiḥ, pure.

The second line thus means "since these two (Lakṣmi and Nârâyaṇa) combine together to send Madhva, the third avatâra, on earth—hence, to the mercy of these two, his birth on earth, through his physical mother is *Suchi* or pure or immaculate, and so his mother or he did not feel the throes of birth."

"When from the highest Father, he (Madhva) is brought down, it is with the object of answering all the questions of his adversaries, just as a hungry man grinds with his teeth, soft and succulent herbs. Since both Nârâyaṇa and Lakṣmî join together to expedite his birth, hence this most youthful (Madhva) is born pure, through their kindness. (His birth being this immaculate).

As of old, he explained the four Vedas, so in later times he explained the newer revelations, contained in the other [three inferior ones]."

NOTE.—This explains the seven mothers of Vâyu, *viz.*, the four Vedas and the three others, Itihâsas, Purâṇas and Pañcharâtras.

आदिन्मातृराविशद्यास्वा शुचि रहिंस्य मान उर्विया विवावृधे।

अनुयत्पूर्वा अरुहत्सनाजुवोनि नव्यसीस्व वरासु धावते॥ Rig. I. 141. 5.

आत् इत् ât, it, from अ, God [may be from Lakṣmi and Nârâyaṇa] alone. Because वायु was sent to Earth by the divine command. Therefore, he had to suffer from no birth pangs. मातृः Mâtṛiḥ, in the mothers. (आ)-अविशत् (Â) avsiat, entered. यासु Yâsu, in whom. आ—शुचिः Â—Śuchiḥ, perfectly pure, immaculate. अहिंस्यमानः Ahimsyamânaḥ, uninjured; not suffering the pangs of dwelling in the womb. उर्विया Urviyâ, in magnitude greatly., or the great pains of dwelling in the womb. वि-ववृधे Vi—vavṛidhe, increased. Since he entered [the womb of] the Mothers (in his various incarnations), by command of the deity, he was not injured by the great pains of birth, and he increased [in glory]. अनु Anu. afterwards. यत् Yat, because. पूर्वाः Pûrvâh, in the previous, *viz.*, the four Vedas, Rik and others. अरुहत् Aruhat, he grew. सनाजुवः Sanâ-ajuvaḥ, always establishing [the glory of the Godhead]. नि Ni, a particle, qualifying धावते dhâvate. (नि) धावते (Ni) dhâvate he runs, that is, he explains according to the rules of exegetics. नव्यसीषु Navyasîṣu, in the new, namely, the new Revelation given in Itihâsas, Purâṇas and Pancharâtras. अवरासु Avarâsu, the lower ones, because they are posterior in time to the four Vedas.

Since he entered the mothers under divine command, therefore he dwelt in them, increasing uninjured and pure. As he had explained the prior revelation of old, so now he explains the newer and posterior revelations.

The word han denotes wisdom, therefore, hanumat means he who possesses wisdom. The word mati also means he who possesses wisdom.

Therefore, when the Ṛigveda uses the words "Yadim upahvara te sâdhate matiḥ," it refers to Hanumat; similarly, the words "Ṛitasya dhenâ anayanta sa (su)-srutah," mean he who carries (anayanta) the words (dhena) of Râma, the ever truthful (su-ritasya) to Sitâ.

The words "Saptaśivâsu mâtṛisu" refer to Bhîma. The word Bhîma means, literally, he who supports all authorities, true sciences (bhi bhrita, supported, ma pramâṇâni, authorities). The word matarah means measurer of authoritative words. The word saptaśivâ refers to the seven authoritative Scriptures, namely, the four Vedas, Purâṇa, Itihâsa, and Pâncharâtra. He who rests or constantly studies these seven is Bhîma.

The word Madhva, in the third verse, is composed of two words, madhu, meaning sweet or ânanda, and va, meaning tîrtha or the scripture

or the teachings. He whose teachings are ever sweet, is called Madhva or Ânanda-tîrtha. Thus Madhva and Ânanda-tîrtha literally mean the same thing. This is the third body of Vâyu.

NOTE.—Madhva not wishing to finish the book by describing his own glory, ends it by the following salutation to God:—

"Salutation to that Beloved Viṣṇu, who is Omniscient, Infinitely Auspicious, Full, Abode of infinite good qualities, Eternal, dwells in the lotus-like temple of the heart of Ânandatirtha.

He who knows these three forms of the mighty Spirit (Vâyu), as described in this Vedic hymn, understands through His grace all the Vedas and all the truths. Thus it is in the book called "Sadbhâva."

He whose name is Ânandatîrtha and who is the third incarnation of Vâyu, who is also called Pûrṇaprajña, has composed this Commentary (and not I). May it be acceptible to Hari. May Hari full of eternal bliss and infinite qualities be ever pleased with me, my salutations to that Viṣṇu again, yea over and over again.

FINISH.

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